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Panegyrics,  
Miscellanea.

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SERMONS, PANEGYRICS,  
AND  
MISCELLANEA.

BY  
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THE ROSARY PRESS, - - - - SOMERSET, OHIO.

BX  
1756  
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**† HENRICUS,**

**Episcopus Columbensis.**

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## PREFACE TO THE FIRST EDITION.

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**T**HIS humble effort to portray, under the garb of a few practical sermons, the economy of God's mercy to man in the Incarnation of His only Divine Son, will, we fondly hope, bespeak for this little book of sermons—containing within a small compass the salient parts in the expiatory mission of Jesus Christ—a kindly reception on the part of its indulgent readers.

Our aim has been to elucidate that meekness instead of anger, and humility instead of pride or a desire of revenge, should form the basis of our dealings with our fellow-creature, pursuant to the teachings of the Divine Master, "Learn of Me because I am meek and humble;" to signal out the wondrous blessings brought from heaven to earth by the Son of God made man; to establish the perpetual duration of the mightiest work of His hands—His ever-suffering and persecuted Spouse, the Church; to show forth the power and the wisdom of God in Christ crucified, which proved to the Jews a stumbling-block and to



*Preface to the First Edition.*

the Gentiles foolishness; lastly to unfold the secrets of the virtue, whereby we are made perfect disciples of Christ Jesus—humble submission to God's holy will in trial—and which enables us to drink, in patience and long suffering, the bitter draught of the cup of sorrow to its last dregs. Indeed, this virtue makes us strong after the meek and humble Jesus, to give out from a bruised and bleeding heart the prayer of the Divine Sufferer: "Not my will, Oh Father! but thine be done."

We beg God to make use of these pages, humble though we confess them to be, to hold fast some souls in the peaceful possession of the Faith, to recall others from wayward and dangerous paths, and rescue others still from the corroding bitterness of having turned their back upon their Father's house in search of the flesh-pots of Egypt, and lead them back from the gloomy walk of indifference, and maybe despair, to the land of promise, the land flowing with milk and honey; to the sweet repose which the firm belief in Jesus Christ, together with a faithful correspondence to the wholesome teachings deposited by Him in the bosom of His Church alone can give.

## INTRODUCTION TO THE SECOND EDITION.

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SOME friends who read the sermons contained in this volume, when they appeared in a former edition expressed a desire to see them reprinted together with the panegyrics and miscellanea—now published for the first time in book form—and thought they would effect good. This publication is the result of their friendly counsels.

I earnestly hope the work will do good to those who read it and that they will derive from it some clearer understanding of Christian virtue of moral obligation, some inspiration to invigorate the soul and draw it closer to God.

I prayerfully commit these writings to the blessing of our heavenly Father with the earnest hope that the good resulting from their circulation may tend to spread His kingdom among men.

THE AUTHOR.



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# *Anger and Revenge*



*“Revenge not yourselves, my dearly beloved; but give place unto wrath, for it is written : ‘Revenge is Mine; I will repay,’ saith the Lord.”—St. Paul, Rom. xii, 19.*



### *Anger and Revenge.*

**S**AINST PAUL wrote his Epistle to the Romans to correct erroneous notions that were in vogue among the Christians at Rome on the subject of justification.

The members of this community, consisting in part of native Jews and in part of Gentile converts, had got into a dispute as to their respective claims to the grace of the Gospel. The Jewish Christians maintained that they were the chosen people of God and heirs of the merits and promises of the law of Moses, the grace in question was theirs by a sort of prescriptive right; and that the Gentiles were called to its blessings out of the pure compassion of God without any merit on their part.

On their side the Gentile Christians contended, that though not favored as were the Jews with any special revelation of God's law, they had nevertheless kept the only law they knew—the natural law written in their hearts; and consequently that whatever errors they might have fallen into, were errors of ignorance rather than of malice. Nor were they slow as appears from the Epistle, in taunting their Jewish brethren with the ill-treatment and neglect the Redeemer met with at the hands of His chosen people, and how as a nation, they had publicly and officially rejected the salvation He had brought them.

It was in order to heal these dangerous dissensions that this celebrated Epistle was written; in



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which Saint Paul plainly tells the Jews that they did not merit the grace of the Gospel by their obedience to the law of Moses; nor was it granted to the Gentiles because they observed the law of nature; but he shows that this grace is, and ever must be, God's purely gratuitous gift to every one who believes, whether Jew or Gentile; no conceivable merit on the part of man being able to influence in any way this free, spontaneous mercy of God.

This then is the origin and the main subject of the Epistle which concerns so far only a doctrinal truth. In the 12th chapter, however, the Apostle turns to tell the Romans their duties under the moral law; for he knew it would little avail them to be sound and firm in the faith, unless their consciences and the example of their lives were in accord with that faith. If you will enter into life, says our Saviour, "keep the commandments." The Apostle strikes first at the source of sin, and beseeches them to present their bodies a living sacrifice, holy and pleasing to God; and not to be conformed to this world. He next reminds them that now "they are one body in Christ and every one members one of another," he then enumerates the virtues which have their firm roots in this sacred union—charity to God and our neighbor, humility, patience, assiduity in prayer. Coming finally to the last portion of the chapter, he exhorts them to strive "to have peace with all men, not

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revenging yourselves, but giving place unto anger; for it is written: Revenge is mine; I will repay saith the Lord!" These words are as solemnly addressed to us this day by the mouth of the Church as they were to the Romans by the Apostolic authority of Saint Paul; and it is our duty to dwell upon them and see how necessary it is for us to root out of our hearts the evil habits too common among Christians, of anger and revenge. We shall endeavor, therefore, to discover in what anger consists, and also what we are to do, so as not to yield to its sinful impulses.

Although the word "anger" is nearly always associated in our minds with sin, there is, however, an anger which is not sinful; and the same as we shall see is also true of revenge. Anger is one of the passions of our nature, and these we know are always good when directed to a good end, and become evil only when wilfully turned from good and directed to what is evil. The Son of God on one remarkable occasion was angry with those who were profaning His holy temple, and seizing the lash, He punished on the spot the guilty traffickers. Here is an instance of a laudable anger against an act of profanation, coupled with a rational and just revenge upon the offenders. And from this example we find a warrant in excusing from sin such feelings of anger as arise in the breast of any one on seeing God outraged or His law trampled under foot. Nor is that anger to

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be accounted sinful in itself which comes over parents and superiors when they discover the evil doings of those under their charge, whom they are bound to reprimand and punish for it. Such instances of anger and others of a similar nature are rather ennobled by the motives they spring from—zeal for the honor of God, and a true and sincere interest for the good of our neighbor. Hence the words of scripture: “Be angry and sin not.”

There is then a dividing line in anger, which should always be kept clearly in view; or to say it plainer, this passion has properly a two-fold object; the one referring to the evil that has been done, the other to the person who has done it. So long as our anger is confined to the wrong itself, to the evil that has excited our anger, it is directed to a legitimate object; when, however, it fastens upon the wrongdoer, it steps at once on forbidden ground; for there it is met by God's command to forbear. It was said to them of old: “Thou shalt not kill,” and that “whoever shall kill shall be guilty of the judgment.” But I say to you “That whoever is angry with his brother, shall be guilty of the judgment.” Our Saviour in this declaration has thrown the broad shield of His protection over our neighbor to ward off all wanton injury. He warns us that however allowable our anger against his act may be; we must not involve

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him in a like hatred with it. God alone is the sole judge of the wrong and of the punishment it deserves. "Revenge is mine, I will repay," and in thus shutting off our revenge, he does us no wrong. He has told us that the just and the unjust in this world are equally the recipients of His bounty. His rain falls on both alike; and the one no less than the other owes allegiance to the terms and conditions of His mercy. The just have already received that mercy, or they would not be just; and for the unjust it is always ready. One sinner has no right to cast a stone at another sinner. Both are members of Christ's body the one now a healthy member, the other, if you like, a diseased member, but for all that Christ cannot allow the member to be cut off or mutilated by an angry and short-sighted human judgment; but He Himself in His own time will treat it under the wholesome discipline of His own divine justice, tempered as it is to all of us with His mercy. In our prayers to Him we all say: "If thou, O Lord, will mark iniquities, Lord, who shall stand it?" In other words we beseech Him in His mercy to make a wide distinction between our iniquities and ourselves, for were He to chastise us in His anger, who is to be saved? What we pray Him to do unto us, He commands us to do in regard to our fellow creatures who have offended us; that we will visit our anger on the iniquity but spare its perpetrator.

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What would become of society if God were not to exact our adherence to this vital distinction? For since anger contains essentially a desire of revenge, would not nearly every man's hand be against his brother, if he were allowed to punish the offender as well as reprobate the offence? "Revenge is mine," God has said, because He alone can truly determine the wrong and apportion its just punishment. It is not within the power of any man to punish in anger without taking a sort of delight in the sufferings of a fellow creature; and to take such delight is the same as to hate him, which we all know is directly contrary to the love we are positively commanded to have towards him. We are not allowed to hate even those who hate us, for the simple reason that we are not allowed to commit sin because others commit it.

Revenge is an act of justice, and therefore, in the punishment it inflicts must aim only at what is good, and this good includes also the reformation of the guilty, the curbing of their evil propensities, and especially of maintaining the rights and honor of God. This power of revenge which rests primarily with God, has been transferred for the good of society on rulers and superiors. And Saint Paul in the same Epistle to the Romans calls them: "God's ministers, avengers to execute wrath upon him that doth evil." By thus appointing armed agents of His revenge,

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God has virtually excluded every one else from taking the law into his own hands, and exercising it under the sting and impulse of his own rage and cruelty.

Every one of us has seen people in anger, and we know the violent excitement that takes possession of their whole being. Their inordinate feelings burn as if they were on fire, generating a heat, that spreads not only through the powers of the mind, but extends to the members of the body; the whole frame is thrown into tremor and convulsion; the blood boils in the veins; the eyes become inflamed; the tongue gives forth curses and imprecations; and whatever else it utters besides, no one in such moments pretends to take any account of. True, the passion may all burn out in a very short time, just as the explosion of a magazine is soon over, but what great damage it is able to do in that short time. Now, imagine such persons permitted to sit in judgment upon culprits in our courts of law, and from there widen its sphere and make every angry man a judge in his own case, and you would say that not only had justice fled from earth, but reason also along with it. For it is precisely this heat of anger streaming up from the boiling blood and the whole region of the bodily senses that obstructs the exercise of the reason; its activity is so bound up with certain bodily forces that when these are in disorder or deadened, they must

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of necessity paralyze, and even deaden the reason. The evil is readily recognized by every one in a state of bodily stupor or of drunkenness; why not also in a state of anger? Or is there, perhaps, an aristocracy in crime, which condemns and revolts at the man maddened by drink, yet looks with leniency on a man who maddens himself by the passion of anger?

In what I have been saying there is no intention of declaring or of implying that anger and revenge may not have their just cause. We know, on the contrary, they often have such cause. But I wish merely to point out the wisdom of God in confining both the one and the other to its legitimate object and its legitimate sphere. In this he has done unspeakable good, both to the injured and the injurers, and to society as well. Without this divine curb, hatred would everywhere take the place of love, injustice the place of justice, and barbarism would rule the world instead of Christianity. Our Redeemer has come to us with an offer of salvation, and justly claims the right of laying down His own conditions for granting an eternal union with Himself and citizenship with His angels and saints. Among these conditions there are few he has made more absolute than this one of not being angry with our brother. He has carried this condition even further still, and has said that we must do good to those that hate us, and even love those that persecute and calumniate us;

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declaring that only by so doing, can we be accounted the children of Our Father in heaven.

I do not stop to point out in detail the consequences of anger. Its multiplied evils, beginning with the family circle, and thence spreading into society, are hardly to be counted. Nearly every one, therefore, is familiar with its pernicious effects. It will be enough then to say that these effects are so lamentable and so destructive of Christian charity as to give their parent sin a place among the seven deadly sins that are ever poisoning the atmosphere of life. It is there registered along with pride and avarice and gluttony and lust—those wide gates which open directly on the broad road to destruction. Of course no one supposes for a moment that the anger there reprobated refers to those sudden emotions of it that arise in the soul when for instance our honor is wounded, our trust abused, or some gratuitous insult or injury is offered us. These feelings are consequences of original sin and spring unbidden upon us; but sins in themselves they are not. On the contrary they are made occasions of merit, if resisted and controlled. But, however, when our consent takes hold of these angry feelings; when they are welcomed as a balm to our wounded nature; when day by day they are encouraged and fostered and strengthened; when mind and heart are suffered to be ruled by them and



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carried away into vindictiveness and slander and hatred, then like any other passion let loose, they kill the soul and exclude us from God's friendship.

Is it not then our bounden duty to get rid of a habit which thus destroys our peace, prepares death for our neighbors, associates ourselves with gluttons and adulterers, and outrages the charity of God? Most assuredly it is, unless we are willing to frustrate all the blessings of our religion and wilfully make our practice of it a pretence.

What then are we to do to expel this passion and keep it under control? What would any of us advise a drunkard to do to get rid of his vice? Surely to cut off the occasion of it, for this is always the first step to be taken with every passion that has gained the mastery and settled in the soul as a habit. The acts or omissions of others that excite us to anger are occasions we are not likely to avoid so long as human nature is more prone to evil than to good. But apart from these, there is in our own nature a most fruitful cause of it, which though in some instances founded in truth, rests for the most part on exaggeration and pretence. I mean our self-esteem. No being ever touched this earth who had a higher esteem of himself than the Son of God; and as that esteem was divinely true and eminent in degree, offenses against it are therefore supreme outrages. Those whom He has put in His place and authority

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among us, may justly claim an esteem founded upon that authority, and this applies not only to the rulers in his Church, but in a degree to the rulers of families, to the bearers of His authority in civil life of every grade. And the higher the authority the greater the offence, and the more just the feeling to resent it. Besides these obvious instances there are undoubtedly affronts against one's self-esteem offered to personal worth and dignity in private life. But on the other hand when we come to look at the large stock of pride, and vanity and pretence there is in the world, and the ambition to absorb its attention, leading people to put an over high estimate on themselves, on their position, on their influence, we are not surprised to see such fabricated self-esteem easily hurt, nor at seeing how quickly people fly into a passion when others do not adopt their own false estimate, and how readily they may imagine disdain, or offence or slight where none was intended. This spurious self-esteem lies at the root of very much of the angry feeling, irritation, slander, and bitter gossip to be met with everywhere and from it they derive their chief sustenance.

If, then, you would blunt and control your angry feelings, put off this garment of self-esteem that does not belong to you, and stand before the world in your true merit. In that position you do stand and must stand every moment of your lives before your

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God, who at any instant may call you in order to test before His angels what is real in you and what is unreal. Remember that He has, I may say, photographed every one of us by the light around His own throne; and the image He has made of us we may look at in the book of Revelations. "Thou sayest thou art rich and wealthy and hast need of nothing; and knowest not that thou art wretched and miserable and poor and blind and naked?" The saints looked at this portrait and recognized their own true description. And after seeing it they no longer rated their merit by the false standard of human judgment; they had no envy of another's high estate; no false self-esteem, no pride, and of course no prompting to have anger with a brother. All its temptations and violences broke like waves against a rock, before the humility produced in them by God's estimate of their poor human nature.

Do not forget either that some devils will not go out of us except by prayer and fasting; this demon of anger is especially one that needs all graces possible, because in our souls it is fed by so many evils. Indeed, no vice is conquered and no virtue thrives except by the aid of supernatural and resolute effort of our own will, and when that effort is sincere and constant, the grace of the sacraments and the grace that comes of daily prayer against a master passion will complete our effort. Our prayers, in this

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instance, must be especially directed to gain the virtue of meekness, the opposite of anger. And besides this, we must often look at His life who has given Himself as the special model of this virtue. "Learn of me for I am meek." Our Redeemer is its only true teacher, and at His feet we must sit to learn it. His whole life carried with it an aroma of meekness, and those near Him might inhale it as the air they breathed. In Him was neither violence nor precipitation, nor impatience, nor a breath of excitement of any kind. Men's eyes beheld instead, repose and gentleness and meekness and a patience all divine. Yet these several virtues were tried to the utmost. If on one occasion He showed anger towards the buyers and sellers in the temple, He had a thousand times more reason to be angry when betrayed by his chosen disciple and friend; when struck on the face by the servant of the High Priest; when they spit in His face. Yet on all these occasions, if He spoke at all, His words were meekness itself. "Friend, whereunto art thou come!" He said to Judas, and to the servant that struck Him: "If I have spoken evil give testimony of the evil." Further than these words in return for the indignity of those who offended Him, the Scripture says: "Jesus was silent." Yes, He was silent, until when about to give up His soul to His Father, and then He cried out, even in His greatest

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pain: "Father, forgive them, for they know not what they do.

Yes, we must study the passion of Christ if we would learn the virtue of meekness; indeed it is there we may learn everything valuable unto eternal life. This passion was always before His own divine mind, because it was to suffer for us that He came on earth, and if its lessons were oftener meditated by those redeemed through it, we should not have to deplore among Christians the scarcity of the virtue it teaches. I will close in the words of the great Apostle of the Gentiles in his ever memorable Epistle to the Romans, for they seem to contain the sum of all the advice I have endeavored to give you on the matters before us. These words are: "Be not overcome by evil but overcome evil with good." That is to say, be not overcome by the rising fury of this passion of anger, but strive to gain for your souls such an amount of good from prayer, from the grace of the sacraments and from the passion of Christ as will always insure you the victory over it. If you do this then for you the words of the Psalmist will indeed, be true. "The Lord will be pleased with His people and will exalt the meek unto salvation."

*The Blessings of Jesus  
Incarnate to Man ❁ ❁*



*“Lord, Thou has blessed Thy land;  
Thou hast turned away the captivity of  
Jacob; Thou hast forgiven the iniquity of  
Thy people.”—Psalm 84.*



*The Blessings of Jesus Incarnate to Man.*

THESE words of the Psalmist were heard for the first time amid the joy of the Jewish people for their release from the captivity of Babylon. This memorable calamity they had brought upon themselves by their grievous and repeated transgressions, which caused the Almighty at this time to withdraw His protecting arm. In consequence, their idolatrous enemies entered the land and gave it up to desolation; they destroyed their wondrous temple, and finally carried off into captivity almost the entire population. In all the long history of this nation no other event stands out so disastrous and so humiliating as this of their captivity. Seventy long years of exile and bondage had now to pass over this God-protected people before they could return to their country. This deliverance was even then brought about by the same God who punished them. It was His divine hand that put the writing on the wall, which announced in words of startling terror, that a day of vengeance had now come upon the kingdom of their sacrilegious oppressors. In recognition of this great mercy to them, and in thanksgiving to God for breaking their bonds and permitting them to see again the promised land, the people chanted the divine Psalm, from which is taken the verse just now read.



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"Lord Thou hast blessed Thy land; Thou hast turned away the captivity of Jacob. Thou hast forgiven the iniquity of Thy people."—Psalm 84.

These same words the Church has placed in the offertory prayer of the third Sunday in Advent, and no one, on hearing them, can be at a loss to perceive how well they accord with the scope and meaning of this holy season. During these weeks the Church is wont, as we all know, to recall all the memories of the past. She overlooks for the present the boundaries which time has set up to mark her prominent epochs; or rather these intervals seem to disappear in her all-embracing view, and to her a thousand years are as a day. Thus, in living form, she brings back all the sins of her people from the very beginning; she broods over the more than Babylonian captivity they have caused; and, when now she feels that the great day of her salvation has come, her great heart gives forth this inspired song in praise and thanksgiving for the deliverance vouchsafed to her in her coming Redeemer.

While seeking the full meaning which the Church attaches to these sublime words, there is one important fact to be carefully kept in view; which is that the Church herself dates from the beginning of all things. Indeed, it has been said that her true home is the mind of God, where she has subsisted from all eternity. With the first words God spoke on

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earth, she, too, descended to earth. For her mind being always a copy of His divine mind in regard to every item of His revelation to man, her office from the first has been to receive every truth of God and hold it up in view of the world. As for times and seasons, they are in the hand of God, who alone knows when men are best prepared to profit by His truth. He may let it remain for ages, obscured in shadows and struggling in faint glimmerings, or He may magnify its splendors, as He did when "The word was made flesh and dwelt amongst us." In all events, in whatever way His supreme wisdom deals with it, the Church is the only true voice conveying that truth to man and keeping it for him from the beginning, just as God gave it. This omnipresence of the Church in the world we must not overlook, if we would fully enter into the meaning which the words of a once sinful and captive, but finally rescued people, have at this distance of time in the mouth of the Church.

When, therefore, Paradise was closed upon our first parents, and all its bliss and glory forever gone, the Church was present there, and was told both the cause and consequences of that deplorable fall. She heard God's voice when He spoke His malediction upon the infernal serpent who brought it all about: "Because thou hast done this thing, thou art cursed among the beasts of the field; upon thy breast shalt

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thou go, and earth shalt thou eat all the days of thy life." She heard, likewise, and in sorrow recorded the punishment dealt out to each of the world's guilty parents. And even this earth, which they had hitherto known only as a portion of heaven itself, but now polluted by their sin, drew God's curse upon it and nung of sorrows. In clear vision, also she beheld the all its belongings. Alas! all this was only the begin-wide abyss that now opened between heaven and earth, having death in its awful depths, and bitter captivity, and man's eternal companionship with sin and Satan. To her eyes at this moment, heaven was all dark with anger against man; the earth he trod was doomed to bury in its dust all his generations; and beneath all this misery was hell, the final and lasting abode of all, be they angels or men, who transgress the commands of their Creator. These were mournful tidings for her to receive and bring to a world which was to be forever filled with tears and hardships and miseries—to wait and tell each generation, as they came into being, of their great parents sin and the sentence, and assure them, on the truth of God, that every one born of them had the same sin upon them, and must accordingly follow them to their doom. Nevertheless, dreadful as the thought is of an entire world going to ruin, this had been all the Church had ever carried to the generations of men if justice and omnipotence were the only attributes of God that

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man should ever know. "The Heavens declare His glory," says the Psalmist, "And the earth is the work of His hands," and it is now known that high above all this amazing power and grandeur His mercy is enthroned. But, alas! in the supreme crisis of our unhappy race earth had no prayer that could reach the ear of mercy—no more than a prayer ever reaches that same ear now from the place of the damned. Oh, if prayer then had power to move the heart of an angry God, from every tongue would have ascended most piteous supplications; for prayer is always the refuge of misery and abandonment. But heaven was now shut; the earth was accursed, and man was reprobate; hence, every prayer for mercy died on his lips.

One voice there was, however, that now found favor with Infinite Justice. It was His voice whom the Eternal Father loved best—His own well-beloved Son. He could not see that Father's work engulfed in ruin; could not see His wisdom and omnipotence foiled by the venom of a serpent; could not see creatures with immortal souls, and capable of love, of gratitude and praise of their Creator to equal that of angels—such beings He could not see go down to perdition without a supreme effort to save; and so, out of pure mercy, He said the word: "Behold, I come." Yes, "Come and convert us, Oh God, our Saviour, and turn off Thy anger from us. Thou wilt

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turn, Oh Lord, and bring us to life, and Thy people shall rejoice in Thee. Show us, Oh Lord, Thy mercy and grant us Thy salvation." These glad tidings of salvation the Church also heard, and she put the promised word deep in her heart and cherished it there as her own life. Few were the words first given her—as few almost as the words which called all things into existence. But, oh what a world of glory will rise out of those simple words spoken by God in vengeance on the serpent for his malicious deed: "The seed of the woman shall crush thy head."

A mother and her child were, therefore, destined to bring back blessing to earth and earth's reconciliation with heaven. The promise of God's own, and was made to man on the threshold of that paradise he had lost; between it and a paradise to be gained this prophecy was to be and to remain the only connecting link. It was a light set in the far future of the world, towards which all men should constantly look to guide their steps in the dark and bewildering paths of life. And whether in the shape of prophecy, as given to them of old, or as a fulfillment of prophecy, as we recognize it, it is the single divine principle of the world's salvation. No scheme or invention of human intellect was ever to usurp its place; that would be Satan rising again into the seat of God. Every truth to follow from heaven would come only as additional light to this truth; and all truth of earth,

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of what kind soever, is to find its final explanation solely in the supremacy of this truth. The ever expanding history of the Church, since she heard it, is but the growth of this mustard seed filling the earth; nor is there any other key to the entangled history of the nations than how they stand in the presence of this prophecy. For either they accept its truth, and have the light of God's countenance upon them, or they reject it and rage, as the Psalmist says: "Against the Lord and against His Church."

To the Church was committed the duty of carrying down this prophecy from age to age, until its merciful and saving truth should touch the earth in the person of the Son of God made man. How she fulfilled this mission, and what she had to encounter constitute the history of the great Advent, the memories of which are revived every year at this time. It would be a very long narrative to recount even the more prominent of these memories; the leading types and figures, for example, of the Great Deliverer and of His work; to tell of Abel, the just one, dying by his brother's hand and his innocent blood appealing to heaven; to tell of Noah who, by his acceptable sacrifice, won from God the promise never again to destroy the world—that new world coming forth with himself, the crimes of the old having been all washed away in the purifying waters of the deluge; to tell of Isaac, the only son of a beloved father, and yet a

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heaven-provided victim under that father's uplifted arm; of Melchisedech, the priest of the Most High, and his offering of bread and wine, the symbols of a greater offering to come; of Moses, the august law-giver; of the glories of the age of David and of Solomon; then of the Prophets and of their bright paths of heavenly light upon the earth; to tell how the powers of darkness were incessantly at war with this prophecy, through the efforts of wicked men; and how, notwithstanding their hostility, God's miracles and God's omnipotence made a way for it in the world, just as He does now for His Church against its enemies; to tell all this now in a fitting manner would weary rather than edify; so it will here suffice to say that with this prophecy in her heart, as an antidote to the terrible fate that was hanging over mankind the Church came on down through this world of malediction and sin and misery. Holding her ear open to every voice of God concerning it, she saw each fresh truth adding as time went on its measure of light and growth and fulness. Generation after generation disappeared from the earth, leaving her in the immortal freshness of her heavenly origin. She saw whole tribes of God's people fall off from her faith and hopes—still she went on, till the light in the future became clearer to her long-sought vision. Holy men and women now heard whisperings from heaven that their eyes should see the salvation of

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Israel. The happy day was near, and at last it dawned upon the earth. Four thousand years of long watching and waiting were over. The prophecy spoken against the author of man's woe had reached its fulfillment, and pointing to a little Child, born of a poor Virgin, the Church in her joy exclaimed: "Lo, this is our God; we have waited for Him, and He will save us!"

This is the blessing which the Church refers to when she says: "Thou hast blessed, Oh Lord, Thy earth." And seeing how sorely the blessing was needed, and knowing all the trouble God has had to provide it, we feel that the last thing that man should be guilty of is any want of due appreciation of it on his part. We know that when sin entered the angel nature, it brought with it a curse so complete that those miserable beings have never for a moment been able to put it out of sight. And we know, moreover, that in man's sin the curse was so nearly final that nothing but the promised Redeemer saved His race from the immediate and eternal fate of the rebel angels. Can it be, then, that the very promise of redemption has power to obliterate all thought and memory of the fearful perdition out of which it was to rescue them? And that they are, therefore, now free to bury themselves and their divine faculties in the things of sense about them, unconscious all the while and even ignorant of this great blessing from



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above? We know that of the ten lepers cleansed of their loathsome disease only one remembered the benefit, and returned to thank his benefactor. And this is a fair sample of the way in which this greater blessing of redemption is treated—nine-tenths of mankind giving it no heed or consideration at all. Hence, it is not a Holy Simeon whom the Church puts forward in these days, his heart full of faith and gratitude at sight of his Saviour, and ready to pour these virtues into hearts as full and as expectant as his own; but it is the stern, rebuking voice of John the Baptist, the man out of the wilderness, whose indignant voice cuts into the soul, unsparing alike of Pharisee and Publican. It is he that is sent into a thoughtless and ungrateful world to suspend anew over guilty and unrepentant souls the doom into which angels fell. "Now the axe is laid to the root of the tree; and every tree that doth not bring forth good fruit shall be cut down and cast into the fire"—into that fire, remember, that was lighted to burn up everything of God's that has become useless to Him in the hands of man. If we would escape this judgment, and ever keep it from us, we should strive to recognize and cherish some, at least, of the many blessings which our Redeemer has brought into contact with earth. They were all brought hither for our sake, and surely some or other of them ought to touch us with compassion and gratitude. Have not

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His sacred feet blessed it when first they rested upon it? And have they not often tracked it with blessings in His patient wanderings after those who had strayed away from His voice? His knees blessed it as He knelt in prayer for us to His Eternal Father. And His whole divine frame blessed and embraced it when prostrate in Gethsemane. He has breathed upon the air, tempering its fierceness and threatenings. The waters of the earth He has blessed to such a degree that they may be said to run in blessings. The same may be said of every element of earth, which in His sacraments He has brought into contact with His divine grace—its grain, its wine, its oil, even its trees, have been signally blessed, for since He died upon a tree, the noblest to be found is ever selected for a cross.

Multitudes have gone in pious pilgrimages to the places made holy by the footsteps and life of the Son of God. Their zeal and devotion are most praiseworthy. But Christ now belongs to the world, and not merely to a corner of it. Wherever His Church goes, He goes with her, and blesses every spot she rests in. He is here with us this day, as truly as He ever was in the dwellings of Judea. The whole atmosphere is blessed by His presence. The holy water you put on your foreheads on entering the temple has touched the sacred blood of the Son of God, and that blessing is transferred to you. Every

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blessing which the Church gives is, in reality, His blessing, and the only difficulty about it is that faith has grown too feeble to realize it at its full value. Like the Jews of old, made long familiar with heaven's favors, the people of God nowadays have grown wearied with frequent blessings, and want a sign direct from heaven, or some startling miracle of their own choosing. They hold cheap all the miracles of God's holy sacraments, of His adorable presence in the Eucharist, of His merciful power in penance, of His holy anointing—all these are to them mere ordinary every day blessings, put on a level with the common elements that go to sustain bodily life, as air and warmth and food.

Again, look at the apathy of Catholics about having their Redeemer's presence among them. There are groups and settlements of them all over the world, who never move hand or foot to have Him, although He is ready to go at their call. Of such districts, Christ may truly say that He has nowhere to lay His head; no altar is raised in His honor, and to use the words of the Scripture, since they would not have the blessing it has remained far from them. In how many parts do we find the house of God the poorest and meanest in the place, the very horses and dogs of their Catholic owners having more thought and consideration than our Blessed Redeemer. He, indeed, made Himself poor for their sakes, but then

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He did not count on their ingratitude and neglect always keeping Him poor. Let them remember that if He is an orphan on earth He has a Father in heaven; and if that Father listened to His voice in mercy, He will equally listen to it in vengeance. "He that shall be ashamed of me before men, him will I be ashamed of before my Father, who is in heaven."

That these are not exaggerated feelings, let me confirm them by alluding to something else, which our subject brings conspicuously in view. I have said that in the councils of God a mother and her child should bring back blessings to earth. Now, although the mother is a creature, and the child a Creator, yet this Creator has deigned to give His mother precedence in this very matter of touching with Heaven's blessings an earth accursed for four thousand years. It is of faith that she was conceived without sin, and this by the anticipated merits of Christ in her regard. Hence her Immaculate Conception was the primal contact of earth with heaven, and therefore its very first blessing in the order of redemption. For all this, let me ask where is her honor among Catholics at all proportionate to the exalted position she holds in their redemption? Some holy souls there are in every congregation, who especially honor her, it is true, just as in a whole world of selfishness there were some holy souls—the Simeons and Annas—waiting for Christ. God picks

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out such souls and sustains their faith and hope and gratitude. Nevertheless, the mass of Catholics do not honor the mother of their Redeemer as they should. She was the greatest of women, and her image must come up every time they think of their soul's salvation or of the means by which it was effected. Yet how very few, comparatively, are found, who practice the special devotion consecrated to her by the Church. As a fact, most Catholic men and very many Catholic women would be ashamed to be seen saying their beads, as if there were something inferior or common in this devotion. Have not all its prayers come out of the mouth of Jesus and the Holy Spirit? and do not these prayers enwrap the sacred and adorable mysteries of the salvation that has come to us? When the "Our Father," the "Hail Mary" the names of the Blessed Trinity and the mysteries of Christ's passion are deemed common, and are wearying to repeat and meditate upon, pride, you may be sure, is in the ascendant, and must, on divine truth, one day have its fall. Is it not true, then, that the great blessing which God has given to the earth in Jesus and Mary is not properly appreciated?

Ah, my brethren, seventy years of exile taught the Jewish people the value of all they disregarded when they abandoned their God, and, as we see how life goes, we can not doubt that seventy years of exile in purgatory is doing the same for giddy and foolish

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souls, who in this life wasted God's blessings, coming to them through the Church, every one of which, even the smallest, has touched the saving blood of the Son of God. All of them are the offspring of that word of mercy spoken by Jesus in our behalf when there was none other to speak it: "Behold I come."

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PART II.

The great prophet who was a witness of the captivity, brought home to the minds of the Jewish people the true cause of all its evil and desolation. "Know thou and see," said Jeremiah, to Israel, "That it is an evil and a bitter thing for thee to have left the Lord, thy God." That this people should always look to God as their sole protection, was the one thing which every messenger from heaven sought to make them understand, and, furthermore, that once they broke away from His hands they would instantly become a prey to rapacious enemies, and in order to confirm this truth, God permitted at various times, in punishment of their infidelity, incursions of their territory and their partial defeat. But never before had there been so complete a desecration of their land as now; never before was their temple burned and destroyed, nor their extinction as an independent nation so nearly accomplished. By these

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stupendous calamities, and this signal overthrow, God determined that the lesson of His prophet should sink deep into their souls, and that by the saddest experience they should know and see that it was an evil and bitter thing for them to have left the Lord their God." Their crimes forced Him, the Omnipotent God, to side with their enemies, "To throw down His tabernacle, to cast off His altar, and curse His sanctuary." These are the strong words of the prophet, who saw tabernacle, and altar and sanctuary all go down in ruin. He saw the temple crumble and disappear, which had long stood the pride of the nation, and the centre of its loyalty: planned by the Almighty Himself and built by Solomon, the wisest and most munificent of monarchs; everything rare then known had contributed to its splendor and adornment; the cedar of Lebanon, the gold of Ophir, rich marbles and precious stones, all these as we read in the Scripture, were found everywhere in and about it in lavish profusion; everything in fine that earth could furnish, or its art fashion, were conspicuous in the famed temple of Solomon. Within it, however, there was a more surpassing glory—the Holy of Holies—where rested the Ark of the Covenant, and above it a cloud, the seat of God's presence among his people.

The world has lamented the barbarism that could ruin and destroy this grandest of its wonders, but the

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world cares nothing for the iniquity which an ungrateful and sinful people associated with it. It has no heart to feel the wrong and injury done to God, who must always abominate and destroy everything that has sin attached to it, whether it be an entire world to be buried in waters, or cities to be burned by fire from heaven, or His own holy city and the temple of Jerusalem. "The Lord has accomplished His wrath; He hath poured out His fierce anger; and He had kindled a fire in Sion, and it hath devoured the foundations thereof."

This tells the history in a few words, city and temple crumbled in one common ruin under the fierce anger of God for the people's iniquities; and they were subjugated and carried away as bond-slaves to their enemies. Only a few survivors were left to wail over the destruction, and among them was an old man broken with grief, which he poured out in divine lamentation. "How doth the city sit solitary that was full of people; all the ways of Sion mourn because there are none to come to the solemn feast. All her gates are broken down, her priests sigh, her virgins are in affliction, her people are led into captivity before the face of the oppressor. Jerusalem hath grievously sinned, therefore is she become vagabond? The Lord hath not spared all that was beautiful in Jacob. He hath destroyed and broken down her bars; her king and her princes are among the



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Gentiles. The law is no more, and her prophets have found no vision from the Lord." This last sentence was the culmination of her misery—"Her prophets have found no vision from the Lord." Ever since his fall, man must of necessity be guided and ruled from heaven; hence, when heaven refuses that light and guidance, all becomes dark before him with the darkness of sin and death.

But what after all, is this grief of Jeremiah but the voice of God in lament over His own work, grieving for what had been made and designed for His own glory, but which man, its guardian and keeper, has allowed to be ruined. The destruction of Jerusalem, and its temple, are the image of a soul that has left its Lord and God and by its own voluntary act put itself under the leading of Satan; it is an image of captivity to Satan, of all its noble powers and faculties which God had made for Himself. For is not a Christian soul the dwelling place of God on earth? Has He not planned and adorned it for Himself? Is there any temple reared by human hands to approach this masterpiece of God's hand? Nevertheless, when Satan gets control of it, all goes to ruin in a moment. It is as the swift descent of ruin on Sodom. God must flee when Belial is preferred before Him. Then all man's freedom is at an end. Satan leads captive his heart and mind, wrenching both of them to his

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evil work as effectively as if evil was man's natural element as now it is Satan's.

Is there then no prophet to mourn over destruction greater than ever Jeremiah beheld? Is a human soul ruined and captive to Satan of less account than the second temple over which the eyes of the Son of God were filled with tears of compassion? Not for the material structure did He weep, but for the religion that was gone out of it; the rejection of His salvation. Yes, there is a mourner over every soul that passes over to Satan, and thus defies the Omnipotent anger of God. There is a mother who weeps in silence over all the waywardness of her children; the same mother, who in the beginning, saw our impending doom, and welcomed His mercy, who turned it aside by His coming; the same who took charge of the blessed word of salvation and brought all its light to shine upon us. Yes, having in her possession all truth that ever came from heaven, our Mother, the Church, knows the priceless value of a human soul, and she knows also the terrible despotism Satan is able to exercise, both in time and eternity, over every soul that comes under his power. Hence she mourns this thralldom far more than she will mourn the ruin of the world, which on the assurance of her divine founder, she is destined to witness, for God has set a value on the human soul greater than He has set on all the material works of His hands put together.

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The saddest memory then in connection with our present subject, is the fact that when rescue came at last to the Jews, numbers of them did not accept the proffered deliverance; and instead of returning to their country and helping to rebuild the temple of God, they remained in Babylon, preferring the home of their oppressors and the memory of their bondage to the freedom of the children of God. Even this sad feature is renewed in regard to many, for whom Christ has volunteered salvation. They do not accept it, and by such conduct they practically revoke all He has done for them. This rejection by Christian souls of their Redeemer's offer tells us more of the terrible power of Satan over them, than even their original ruin. They prefer to live in a land of darkness and to consort with the enemies of God, hence for them the earth is not blessed, their captivity is not broken, their sins are not forgiven.

As for those on the other hand whose hearts are already open to the holy influence of this blessed season, let them strive more and more, as the Apostle exhorts that "Christ may dwell by faith in their hearts;" that so "They may comprehend with all the saints, what is the breadth and length and height and depth of the charity of Christ, who, on account of us, and for our salvation, came down from heaven." His blessed feet have trodden all the thorny and painful paths of life, and this He did that our wounds in fol-

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lowing Him might be immediately healed by the oil and wine of His grace and merits. His sufferings have turned all our sufferings into blessings, for we have God's assurance that they all go to fill up the "Measure of an eternal weight of glory."

Let us remember besides that "We have not here a lasting habitation, but we seek one that is to come." Ours is a land of exile far from our true home. Nevertheless, like the good Tobias in the captivity of Nineve, whose obedient spirit took in the whole economy of God's dealing with man, let us praise our God for His greatness and His mercy. "Thou art great, Oh Lord, for ever, and thy kingdom is unto all ages; for thou scourgest and thou savest; thou leadest down to hell, and thou bringest up again; and there is none that can escape Thy hand. The Lord hath chastised us for our iniquities; and He will save us for His own mercy. As for me, I will praise Him in the land of my captivity, because He hath shown His majesty to a sinful people. Be converted, therefore, ye sinners, and do justice before God, believing that He will show His mercy to you."

But I must repeat again, for this is the only dark side to the glory of our salvation that none of its merits ever reaches a soul that continues in a state of mortal sin. By such Christians all the ills of life are suffered in vain; for them there is no city of God; their names are not written in the book of life; no welcome

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awaits them from their Redeemer; of their own choice they live like them that have no hope. Perhaps in the mercy of their God the light and glory of Christmas-tide will find entrance into their souls and that their eyes too may see the salvation of God. Let us hope and pray this blessing for all, so that no voice may be mute and no heart unstirred by the full truth of the words which the Church has placed across the very entrance to her solemn sacrifice: "Lord Thou hast blessed Thy land; Thou hast turned away the captivity of Jacob. Thou has forgiven the iniquity of Thy people."

*The Catholic Church, the  
Ever Persecuted and Suf-  
fering Spouse of Christ.*



*"Thou art Peter, and upon this rock I will  
build my Church, and the gates of hell shall  
not prevail against it."—St. Matthew, 16-18.*



*The Catholic Church, the Spouse of Christ.*

**N**EARLY nineteen hundred years have passed since these words fell from the lips of our Divine Saviour. And yet, through all this long period, they have never ceased to have a triumphant verification.

We know too well how cruelly they have been assailed by the strong arm of worldly power; we know the attempts which error, irreligion and apostasy have repeatedly made to disfigure their divine integrity; and most ungrateful of all, how the unworthy lives of many in the household of faith are ever seeking to degrade and nullify their spirit and effectiveness. Nevertheless, in face of all this, they sound as full of truth and life this day as on the day they were first uttered. In other words, the Church of Christ, of which this promise is the solid foundation, has withstood, during these long centuries, all the persecutions of her enemies; has baffled every assault and defection of heresy; and survived the painful scandals of her own children.

How could it be otherwise with an institution which always carries along with it the promise and protection of Almighty power? Has not the declaration gone forth that even heaven and earth must give way before the Omnipotent word of God? We read in the Gospel: "Heaven and earth shall pass away but My word shall not pass away." Now, of all the solemn words of God, none can be accounted more solemn



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and enduring than the word which says: "Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it."

It is not to indite the trials and calamities of the Church that I have chosen this ever memorable text; nor with a view of showing you precisely how, in spite of them all, she still stands in the world, like the Jewish Temple of old, the only Temple of God's true worship and salvation. But, looking at all it has been her lot to endure, I would thereby seek to win your sympathy towards her as the ever persecuted and suffering Spouse of Christ, and endeavor to make you feel that your interest in your Church should always be the counterpart of the interest you ought to have in the sufferings of her Divine Founder.

You need not be told the great void there must be in the life of any Christian who does not meditate on the sufferings of his Saviour. Such a one can hardly be said to have, properly speaking, a part in Christ at all; since Christ, as we know, was all suffering, from the moment He entered this life until He left it. Besides, we are taught that every spiritual benefit, every grace, every blessing, comes to us only out of His sufferings. We eat the bread of sorrow in our spiritual life no less than in our temporal life.

We can well understand that an unthinking child may receive bread from the hand of its parent, without giving any thought or heed of the sweat and toil

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and privation which has had to furnish it. But that a Christian—one come to years of thought and intelligence—that such a one should be daily receiving benefits and graces, without reflecting on all the pain and sorrow of their divine source, is to carry thoughtlessness too far. It is almost to become, as the Psalmist says, like unto the horse and the mule, that have not understanding, and therefore go to their food out of blind appetite or caprice.

But Christ and His sufferings are now living in His Church; He is united to this Spouse and made one with her by a union closer than any we can conceive of. Yes, you know and firmly believe that Christ lives in His Church; that His saving blood runs in every vein; that His sacred heart beats within her; that His unchangeable truth sustains her; that His Almighty power carries her in her course down through the centuries to every new-born generation; and in our own day and generation she stands before us the same living, suffering spouse that came from His pierced and aching side upon the cross.

Like Himself, His Church came also a stranger and an alien into this world of wickedness; hence the world has ever striven to get rid of her rebuking presence. Her early life, like His own, was cradled in cruel hardship, in terror of enemies and in flight before their destroying rage. She too had her terrible Herods, only they were called by other names. They

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were the Neros, the Domitians, the Diocletians of three hundred years of her exterminating persecutions. Later on these enemies bore other names, but their spirit was still the spirit of Herod and of Nero. For instance, when England's proud monarch abjured its ancient faith, some even of her royal sovereigns followed the example and sought the glory that belongs in history to the impious Julian the Apostate.

Even the boasted nineteenth century with all its enlightenment could not be without a persecution of Christ's Church. And these latest oppressors have gone as far as they dare go; that is, they leave Catholics their lives but rob them of their priests, their sacraments, their churches; of all in fine, that makes this life endurable to those whose hopes are centered in another.

Do you think that this incessant war of persecution, coming in one shape and another, is directed against mere human beings; that it is simply men rising up in rage and destruction against their fellow men? If it were only that there would be no such thing as religious persecution; for we never hear of one religion persecuting another when the religion of Christ is not in question.

All the gods of old were welcome and protected in imperial Rome, except the God who made heaven and earth. And in the same way all religions are

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allowed to live in peace but the religion of Jesus Christ.

The reason of this He Himself gives us: "They have persecuted Me," He says, "and so they will persecute you." In other words, they will persecute you because of my life of faith and hope and love that is in you through my Church.

Only by means of these God-given virtues is the Church reared upon Christ, its "chief corner stone, in whom," as Saint Paul says to the Ephesians, "all the building being framed together, groweth up into a holy temple of the Lord, in whom you also are built together unto a habitation of God in the Spirit." Were it not for this welding of our life in the life of Christ in His Church, Satan, with his angel strength, would have shattered it long ago, for the real antagonism is not Satan against us, but Satan against Christ, through us, who are Christ's members. In every persecution therefore it is Christ who is aimed at.

The first bitter persecution of Satan was against His own person in Pilate's court, when He was bound and scourged and scoffed at. And in every subsequent one He is hurt in His members. In them He is bound and scourged over again; in their sufferings His wounds are open to bleed afresh.

This is to us a truly mysterious dispensation that the current of our Redeemer's mercy should ever

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flow through suffering. However, it is not for us to question or to complain.

A far juster cause of complaint is that Christians in general should take so little account of it. It is a sad thing they should give so little thought and study to the Kingdom of Christ, and so much to the history of earthly kingdoms; especially when the former has been set on the earth as the sun in the heavens, to be its light and warmth and life.

There are Catholics who will tell you all about earthly thrones and dynasties, their rise and career, who were their heroes, what their triumphs and perils and duration, yet they would feel no blush at being ignorant of what has befallen God's Church, what dangers and trials she has encountered, the glory of her martyr-heroes of every age, and the career they have opened the world over for new harvests of souls. Ah, if Christian hearts were more with Christ, this could not be so. They would not then be always seeking the living among the dead. They would know that the Church has passed in triumph over empires; that she has buried lordly nations who persecuted her in the past, and that she will live to bury those who are persecuting her now, for Christ, who is her life and strength, "is the same yesterday, to-day and forever."

Do not suffer any such apathy to rest upon your souls. Always bear in mind that you are of the line-

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age of Christ, that His Church is your true home, your everlasting kingdom. Rejoice then in her triumphs. Have sympathy in her life of sorrow. Help on her heavenly purpose. In a word do for the Church always what you would do for Christ himself, because the Church is the spouse of Christ.

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## PART II.

But the really heart-rending affliction to the Church has not been persecution but heresy. The utmost her persecutors can ever do with all their ingenuity of torment, is, to kill the body; while heresy pierces into her soul and life. It is her own children who invented this species of adversity; and hence she may say of herself in the words of her bruised and wounded Redeemer, "These wounds I have received in the house of my friends."

Of course she has triumphed over her enemies of every sort. But, in this case, it was to her as the triumph of David over Absalom, when that parent wept and cried out in his grief: "Oh Absalom! my son, Absalom! would to God that I might die for thee."

What heresy is we may perhaps best understand from an example taken out of the Holy Scriptures. We there read of the crowds that followed our Savior everywhere, and who were all in admiration of His

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doctrine, because, as they said, He was teaching them as one having power and not as the Scribes and Pharisees.

This admiration and docility continued until He came to tell them that "He was the living bread that came down from heaven." Here they began to murmur and to question: "Is not this," said they, "Jesus, the son of Joseph, whose father and mother we know? How then, saith He, 'I come down from heaven?'" A little further on, in the same discourse, He told them that He would give them His flesh to eat and His blood to drink. This statement also they subjected to their own judgment, and settled it by declaring it was a "hard saying," and one not to be listened to. The Scripture here adds that many of them went "back and walked no more with Jesus." They had already fully accepted and praised His sermon on the mount, and His other doctrines up to this, but here they balked; here they questioned His power to do what He said, for they asked, "How can this man give us His flesh to eat?" And so retaining what they had already admired of His truth, they left Jesus and the remainder of His doctrine to those who cared still to follow Him and to believe Him.

That the Divine Teacher saw them depart with sorrow is manifest from what follows. "Then Jesus said to the twelve, will you also go away?" And Simon Peter answered Him: "Lord, to whom shall

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we go? Thou hast the words of eternal life." In that trying moment He found His only consolation in the fidelity of His chosen twelve, and in their firm, open confession that His words, whatever they might be, are the "Words of eternal life," and accordingly that whoever turns away from them puts his feet in the way of death. These words of life were then coming, not through any appointed channel as they come to us, but were issuing directly from their divine source, out of the very mouth of the Son of God. For them to be gainsaid under such circumstances, tells at once the essential arrogance of heresy, and forecasts all the miseries it was doomed to bring upon the Church.

Every heresy that has rent the Church has done no more than copy this heresy, originating in the company of His own followers. In her are now deposited all His words of eternal life. To her has been given dominion of all nations, to teach them all things whatsoever he commanded. "As the Father sent me, so I also send you." Now, as Christ was sent into the world to teach among other things; that He was the living bread from heaven, so His Church has received from Him and put in the body of her teaching, the doctrines of the divinity of Christ; of His Incarnation; of original sin; of the necessity of grace; of His real presence in the Blessed Eucharist, and the truth of the supreme authority of the Church in the matters of faith and morals. All these truths



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she received and was sent to teach, and she taught them from the first, and teaches them still.

Nevertheless, as she passed through the nations on her mission, there arose among her followers, men who thought one or other of these doctrines "a hard saying," and who, accordingly, turned away and walked no more with her. Thus, Arius went out from her, vaunting aloud that he had discovered an error in the Church's doctrine, namely, that Christ was not the Son of God, but only a creature made by God.

The deplorable part is, that there were numbers to believe that Arius was right and the Church altogether wrong. Such multitudes, indeed, were perverted, that whole provinces in the domain of the Church were, for years and years, made black and barren with this outrageous and pestilent heresy. And all this time the Church was doomed to look on and see it everywhere, giving new death to thousands on thousands who had received life in the resurrection of Christ, the Son of God.

Then followed Nestorius, who erased from the creed the doctrine of the Incarnation; Jesus Christ was not God, but a man united to God by a more special and more intimate union than any other; and consequently the Virgin Mary could not be called the Mother of God.

Pelagius was the next to mutilate the Church's creed, and he cut out the doctrines of original sin,

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and of the necessity of grace, thereby aiming a blow at the entire sacramental system, for if there is no need of grace to aid our good actions, what use to have channels to convey grace to our souls. The same independent dealing was familiar to heresiarchs of lesser note in the early Church, each one rejecting or retaining such words of "Eternal Life" as he might determine for himself.

The last great heresy of all, the consequences of which are rife everywhere in our own day, was one of terrific power, because it has had in aid of its spread and development all the appliances of modern invention and modern activity. We may say, indeed, that it has opened a way for all possible heresies. It dethroned the Redeemer of the world from, we might say almost every altar in England, in Switzerland, in Germany, and from many in France. Sacrifice and sacrament were swept away alike. The authority of the Church to teach at all as a living and divine voice, was treated as an arrogant assumption, and the more effectually to supplant the true religion in the minds of men; each one was now sent to a printed volume, there to find out a religion as best he could. That volume is the work of God, it is true, but only such a work, we may say, as the body of Adam was before a living soul was breathed into it.

It belongs to the Holy Spirit alone, the author of the Scriptures, to give vitality and full meaning to

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His own work. The breath of man is too short, and too fitful to do more than inflate fragmentary portions of so complete and intricate a production, and these will only be such parts of the sacred book as most please each one's peculiar fancy.

The Jews, for instance, admired the sermon on the mount, yet turned away in disdain from our Savior's teaching, respecting His sacred body and blood. So, in our day, there are persons who accept the moral lessons of the Bible, but who will have nothing to do with its transcendent mysteries, which are, in fact, the very kernel of the whole. Now, can it be seriously supposed that, to such multiplied scraps and fragments of belief God is going to attach the virtue, the promise and the reward which He solemnly settled upon the whole body of His doctrine? If so, we may be sure that there is one word of His that will go back to Him empty, for when sending His Apostles to teach all things whatsoever He gave them to teach, He added: "He that believeth not shall be condemned."

It is not within the reach of any created intellect to measure the disaster brought by heresy upon those once redeemed, nor to tell the anguish and sorrow it has caused the heart of the Redeemer. The track of a plague is not to be compared to the destructive course of heresy; nor is war, with all its horrors; nor is famine. For these evils terrible as they are, do

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not necessarily rob their victims of a faith and hope in a life where earth's evils are all to cease.

✓ To find a true parrallel we must look above and beyond this world. We must think on the damage and irreparable evil caused by Lucifer when he refused to accept the ordainment of God. His angel intellect, in its pride, thought it saw an improvement that might be made in the dispensations of infinite wisdom. He got other spirits to share this arrogant assumption, and they, too, set their individual judgment against the eternal decree of their Maker. This was their sin, or if you prefer it, their heresy, and the consequence of it was, that in less time than words can utter it, light unspeakable was changed into darkness, and heaven was robbed in an instant of one-third of its happy dwellers; never again to enter there. Do you imagine that God saw with indifference, myriads of His gifted beings, thus opening of their own accord, an abyss under their feet? Or, when in His mercy, He has made a heaven on earth, His holy Church; and peopled it with souls made, by the light of faith brighter than angels; can you think that in view of heaven's catastrophe, it will be all the same to Him, if these wilfully fling away that gift of faith, and go out into darkness and unbelief? And all this because some heresiarch as ambitious as Satan, and his equal in pride, has had the impious daring to set his judgment in opposition to the eternal Spirit of God guid-

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ing His Church. "Fear not those who can kill the body," says Eternal Truth, "but fear him rather who can cast both body and soul into hell." This is the reason why all the evils of destruction earth can ever know, are not to be compared to the single evil of heresy.

This subject will always be a mournful one, for the reason that its treatment must adhere to the uncompromising rule of God's truth. Seeing, moreover, that this sin is visited on the children, far beyond even the third and fourth generation, it is peculiarly sad to think of the numbers who come to be involved in it without any fault of theirs. Of these, many are serving their God according to the light and knowledge they possess; and since on His coming to this world He has promised He would "not break the bruised reed," we may have the assurance that towards the truly sincere and upright of heart, He will always deal in mercy. One or another of them comes back now and again to the faith their fathers abandoned, and like to persons shipwrecked on a tempestuous sea, they would wonder how or why to them only a speedy rescue has come, out of so many who are left to struggle on unaided in the waves of unbelief.

Why, let me ask, are these not oftener helped by our prayers, which is their only help in a crisis like this? Why is not the fervent exhortation of the Apostle ever sounding in our ears saying to Timothy, "I

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desire first of all that supplications, prayers, intercessions and thanksgivings be made for all men, for this is good and acceptable in the sight of God our Savior, who will have all men to be saved and come to the knowledge of the truth."

Oh, if there were mortal lives in danger, instead of immortal souls, many a sympathetic heart would respond to their peril; many a strong arm would be reached out to their relief. If our common humanity calls forth such feelings, and such efforts, why not also our higher kinship with them in Christ? Who will have all men come to the knowledge of His truth, and who accounts it "good and accountable in His sight," when anyone helps them to this knowledge? Remember that, although the Church abhors in her inmost soul the sin of heresy; as she must abhor it by her divine mission; she has never renounced the heretic. Volunteer defenders may have sometimes acted without orders, as Peter did when he drew his sword on the servant of the High Priest; but the Church has always rebuked their passionate zeal, and after the example of our divine Savior would willingly heal any wound it caused. Having been sent to all, the Church has for all the heart of Jesus Himself, who wills not the death of the sinner. Hence, she looks for their return to her, as the father of the prodigal stood with open arms and hoped that some day he would

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see his wayward son come back, that he might make him again his child ten times more than before.

You, too, must take your stand with her, and together with her pray God that all may one day "Come to the knowledge of the words of eternal life," which deposited in His Church, have alone attached to them the promise of that blessed life.

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PART III.

I have mentioned a third affliction of our Church—the unworthy and scandalous lives of many of her own children. But this one I shall not dwell upon. It is a very painful chapter in her history, and in every age has been a perpetual harass to her life and energy, thwarting her efforts for good, and misleading simple souls to their ruin. This, however, I will say, that the true prototype of this class is no other than Judas Iscariot. This man was not a persecutor of Jesus as were the Scribes and Pharisees, nor an unbeliever like those who went back and walked no more with Him. On the contrary, he stood in the company of His true followers when others abandoned Him, and was one of the twelve who, on that occasion, by the mouth of Peter, said: "Lord, to whom shall we go? Thou hast the words of eternal

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life, and we have believed and have known that thou art the Christ the Son of God." To this noble utterance all that Jesus answered was: "Have I not chosen you twelve? And one of you is a devil."

Here, side by side, with the most ample profession of faith in Christ, there lived and acted in Judas the supreme of treachery, both to His person and to His cause. Though possessing all divine truth, this unhappy man was ruled by it, neither in heart nor in conduct, and as his is the first instance in the Church of such double-dealing in things divine, having one face for God and another fully turned to every investigation of Satan against God, he may be very justly styled the parent of all those who, while belonging to the true faith of Christ, are nevertheless the remorseless adversaries of Christ. Of this unhappy man our Savior said: It were better for him he had never been born," and of such as have taken his act as their pattern, He has also said: "It were better for them that, with mill-stones about their necks they were drowned in the depths of the sea," than that they should live on, lacerating His divine heart by their perfidy, and robbing Him of souls by their wickedness and more wicked tongues. Judas aimed his guilty deed at the head of the Church, whereas all who have given scandal since then, multi-



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ply similar deeds against His members, therefore equally against Christ, for Christ and His members are but one body.

Let us begin to think more seriously on all these things. Not alone "the earth is made desolate," as the Scripture says, "because no one thinketh in his heart," but the Church also has her desolation for lack of thought of her and of sympathy on the part of her own children. As her divine Master on earth, she, too, is a permanent sufferer both within and without.

She needs, therefore the patience and courage and fidelity of all her children against her persecutors; she invokes their tender sympathy and fervent prayer in behalf of those bereft of her true light and faith, and above all she will have none of them in any way associated with the most awful malediction Jesus ever pronounced; the one against Judas, who, while all along, professing to be His friend, basely betrayed Him, handing Him over to the mockery of His enemies.

To all these needs of your Church, you cannot but cordially respond if only you will not disdain the counsel the Apostle has given. You know how he exhorts you, "to walk worthy of God, in all things pleasing; to be fruitful in every good work, and increasing in the knowledge of God, giving thanks to God the Father, who hath made us worthy to be made

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partakers of the lot of the saints in light; who hath delivered us from the power of darkness and hath translated us into the kingdom of His love." This kingdom, as you well know, is none other than His Holy Church, in which having "redemption through His blood the remission of sins," we are made fit to enter that higher and better kingdom, which is to have no end, and where all his redeemed are to enjoy the bliss of their God and Savior throughout an immeasurable eternity.



*Christ Crucified Declares  
the Power of God and the  
Wisdom of God. ❁ ❁ ❁*



*“But we preach Christ Crucified, unto the Jews indeed a stumbling block and unto the Gentiles foolishness; but unto them that are called Christ the power of God and the wisdom of God.”—I Epistle of St. Paul to the Corinthians, i, 23-24.*



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EACH one of these words of the Apostle, bears in a high degree the stamp of living force and fulness of truth which mark everything coming from St. Paul. Into this single sentence he seems to have compressed the entire doctrine he was sent to teach. Only a little farther on in this same Epistle to the Corinthians he has declared that Christ Crucified made up the sum of all he professed to know himself; it could not then but be the chief aim and effort of his laborious life to bring all who heard him into the fulness of his own knowledge. "For," he says, "I judge not myself to know anything among you but Jesus Christ and Him Crucified." These few words show that to his learned mind the whole stream of God's revelation from the beginning became absorbed in the Divine Victim on the cross; that there only was its meaning made complete; and that there, as from a reservoir, it was destined to flow out everywhere into the world.

But this mystery, so clear to him, proved a stumbling block to the Jew and to the Greek foolishness. It became a stumbling block to the Jews because they spurned the idea of their glorious history and all its hopes of empire being bound up with a malefactor on a cross. In prophecy Christ had lived before their minds as one "having dominion on His shoulders." But when they saw the expectation of Israel come to

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them in meanness and poverty, their old and true faith weakened in the presence of the Child in the manger, and finally became utterly perverted in its conflict with their worldly pride. And to this day they hold on to the prophecies, not knowing that "Him of whom Moses and the prophets spoke," they have already rejected. With the Greek it was pride of intellect that kept them from understanding "Christ Crucified." An Almighty being helpless in the throes of death was incomprehensible, and as it was a principle with them that whatever human reason could not penetrate was to be rejected, the mystery of the cross was cast aside as a piece of foolishness. The Apostle mentions a third class,—“them that are called”—that is them that believe, for all are called to accept the saving mercy of Christ's death. “To these,” says the Apostle, “Christ Crucified is the power of God and the wisdom of God.” So in truth it is. To the eye of faith these divine attributes shine forth in the cross of Calvary more expansive than the power and wisdom displayed in the deep heavens, revealing to each generation more of its hidden light, and even more of the goodness and benignity of our God. Around the cross of Christ revolve the years and eras and ages of humanity, receiving from it their sole illumination. By it are ruled the seasons of God's grace to man. No virtue takes root except under its shadow, nor will any good pass beyond the short span of our life

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here unless it has been touched by its living and immortal virtue. How fitting then that we should have a time given us for the special consideration of all these things. The two last weeks of Lent are called passion time, and they are the kernel of the entire season, because its fruit is gathered directly, as it were, from the cross. It is a season of deeper sorrow, and all about us in our temples wears an aspect of gloom as befits a house of mourning. Every familiar picture and image is hidden from view, even to the image of our dying Lord. The real cross, with its real victim, must now take its place in our thoughts, for the Church, following the words of Saint Paul in these days, preaches "Christ Crucified."

^ We shall not attempt any portrayal of the sufferings of Christ; that subject has its own appropriate time. But as this is passion season we cannot but linger near the cross, and endeavor to discern, as well as we may, something of the power and wisdom declared by the Apostle to reside there for them that believe.

The Scriptures tell us that our Redeemer was hanging on the cross from the sixth to the ninth hour. These hours are well impressed in the memory of all pious souls, and as they correspond to the hours of twelve and three in the afternoon with us, many a prayer and many an act of thanksgiving takes note of what was then being enacted for man's salvation. At the ninth hour, said to have been the same in which



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Adam sinned, Jesus uttered His last word upon the cross: "Father, into Thy hands I commend my spirit. Then bowing His head He gave up the Ghost." It is in this placid triumphant moment of death when all struggle was over, that he is usually represented on our crucifixes, and strange as it may sound, it was in death there that the full power of his life was made manifest. Scarcely had He breathed out that life, declared odious and guilty by the Jews, than witnesses came forth proclaiming at once His innocence and His power. That what man had refused to see, all nature attested in that solemn moment; the sun, the earth, the dead even out of their graves acknowledged Him as their Lord, who had just died in ignominy on the cross. They gave witness that the hand now powerless in death not only ruled their action now but was the same that called them into being.

Can this be the power referred to by Saint Paul in his Epistle? Was it necessary for God to die that the whole world might be set in agitation by the shock? That the sun might be darkened, the rocks rent asunder, and the dead loosed from their bonds to walk again among the living? Could not all this have been as easily effected from His throne in heaven? From that throne a single word of His had given everything existence, and but another word could not only change their nature, but send them all back into chaos. This we are fully convinced of. Yet

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the power equal to this was not equal to force the obdurate will of man; to dislodge idolatry from their hearts; to free them from sin and the dominion of Satan; all this called for a higher exercise of God's power than that which could create a world or bring it to destruction. For this task, therefore, God put forth the fulness of His strength, and that strength He lodged in the cross and its dying victim.

Yes, the cross is now the seat of empire over the hearts of men, as well as over the material creation around them, and it began its reign at the very moment of Christ's death, and even upon the hearts of those who put Him to death. We know, from reading history, and some here present may know it from experience, what fiendish power there is in a frantic and blood-thirsty mob. But, perhaps all that we know or have read of, has never equalled the rage and fury of the populace of Jerusalem when putting to death the Son of God. The Psalmist, in vision, saw the dreadful scene, and his last words, describing it, which you have in the 21st Psalm, are typical of the rage and savagery of wild beasts. Where is the power to change hearts like these, from which pity and compassion had wholly fled, and from which gibes and imprecations and ferocious conduct of every sort were poured out during the three long hours that Jesus hung upon the cross? Who that had the power to darken the sun and unsettle the earth, would not rather have opened

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the ground under their feet and let down into its abyss miscreants who deserved this fate far more than Core, Dathan and Abiron, who rebelled against Moses? These would surely be our thoughts, but God's thoughts, happily for us all, are not our thoughts, else what we invoke upon others would often be met punishment for ourselves. Christ came to save, not to destroy. He came to show "that the weakness of God is stronger than men." On the cross he was weak—weakness itself—whilst man's victorious strength was beneath it. Like lions raging for their prey, these executioners crowded up the hill of Calvary; there they accomplished their guilty work. But Saint Luke tells us in what manner they went back, and his words would be incredible, did we not know them to be from the Spirit of God. He says: "That all the multitude that came together to that sight, and saw the things that were done, returned beating their breasts." This is the true and transcendent power of the Cross, to subdue man's perverse and hardened heart and make him revoke and condemn his evil deeds against his God.

Besides changing the hardened hearts of the Jews, and "out of these stones making children to Abraham," there was another instance of Christ's power over the will of man in the moment of His death. There was a man under the cross, who had never known the true God; no, he held to a religion fash-

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ioned by human fancy and human ingenuity. The Jews perverted a religion that came from God, the only source of true religion, and was delivered to him through Moses and the prophets; but this man's religion was false in every part. It was the Roman centurion in command of the cohort of soldiers, and it may be said that in him Rome's false religion and Rome's imperial sway confronted the new power that had now entered the world in the semblance of death. This man, as a soldier, was familiar with death and all its cruel circumstances, and deemed His but an ordinary life that was soon to be given up on the cross. But the same power which forced the Jews to beat their breasts in terror and compunction, emancipated his lordly soul from the fetters of unbelief. In a loud voice he confessed, "Truly this Man is the Son of God," and on this avowal may be considered as a prophet of the future victory of Christ Crucified over the entire Roman world.

Under the cross, then, were exhibited to the world the first fruits of its power, and they were but an earnest of the wider power it was to carry with it in its march through the world.

The atoning blood of Christ had moistened the earth and ripened a rich harvest ready for the reapers, whom He would send to gather it when risen from the dead. Conscious of the power of the words he was about to speak, Saint Peter, on the day of Pentecost,

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lifted up his voice to the multitudes, "Let all the house of Israel know most certainly that God hath made Him both Lord and Christ, this same Jesus whom you have crucified." Hearing these words, "the people," says the Scripture, "had compunction in their hearts and said to Peter, what shall we do? Be baptized every one of you in the name of Jesus Christ for the remission of your sins." Three thousand of them on that occasion, and five thousand more on a subsequent one, made atonement for the crime of their nation and vindicated the power of the cross. Into the wider field of the Gentile world, Saint Paul and his companions went, and at their preaching of Christ Crucified, Rome furnished her crowds of martyrs of every age and condition, her holy men and women, and finally the cross was set upon Rome's proud capitol and shone conspicuously in the diadem of her rulers.

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## PART II.

But how are we to obtain an adequate idea of God's wisdom in Christ Crucified? Not to speak of this most transcendent act, who would presume to penetrate the wisdom of any of His acts? As to the power of the cross we have seen that its effects appeal directly to our senses; it is "the strong man armed," mentioned in the Scripture "who comes openly to

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despoil his adversary of all wherein he trusted." But in attempting to speak of God's highest attribute—His wisdom—we are at once met by the fervid exclamation of the Apostle, "Oh, the depth of the riches of the wisdom of God; how incomprehensible are his ways; how unsearchable His judgments!" Where we find the great mind of Saint Paul confounded by the immense horizon of God's wisdom, no one else surely will dare venture to give an explanation. Still there are aspects of it of great profit to our humility and our gratitude, virtues which are always most fittingly associated with the crucifixion. What is, let me ask, the work of our redemption all through, but one continued rebuke of man's pride? attesting that what is foolishness with man is wisdom with God. The pride of human reason would never have consented that a stable was a proper birth place for a God, nor have decided upon a cross for His dying bed. And this is the only reason why thousands refuse to believe that the great God could ever have been born an infant, or have died as He did. This is but the old Greek "foolishness," asserting in our day what acts are becoming to God, and what are not. To show you still further what a treacherous counsellor our reason is in matters designed to be received on God's own word, I may only allude to the divided belief around us on this very subject of the Sacrifice of the Cross—the central act of the Christian religion.

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There are those who profess to believe it and to accept its promised atonement, yet their conception is that it all ended on Calvary, and that from there its power and virtue are now distributed through all generations. This is to make the sacrifice of the cross a fact, imbedded in the past, holding its place in history along with other facts of the age in which it occurred. This notion does not express the teaching of God's Church, nor was it the belief of anyone calling himself a Christian for hundreds of years, until reason began to meddle with the things of faith. The wisdom of God did not leave the sacrifice of the cross where human wisdom is disposed to leave it, but in the sacrifice of the mass He made it move along with the march of time, and the advance of each generation. Priest and victim and sacrifice of Calvary are all reproduced in the sacrifice of the altar, making it like Christ Himself; "the same yesterday, to-day and forever," to the consummation of the world. The sacrifice of the mass is identical with the sacrifice of Calvary, with the single difference which every Catholic child learns with the elements of his faith, that one is the bloody, the other the unbloody sacrifice of Christ.

What an abstraction then the crucifixion must be to many compared to the living reality that is before the eyes and mind of a Catholic every time he is present at the mass? It is all mystery to him to be

### ***Power and Wisdom of God.***

sure, but so is the sacrifice of Calvary, and so is everything associated with the work of our redemption. What reason then for accepting one mystery and not the other, when both are equally objects of divine faith, both emanations of the depths of God's wisdom, the one the perpetual and, as it were, practical application of the other. Here it is where every Catholic must give thanks to God that his faith in this mystery of God's wisdom remains firm and true. That he is ready to declare in hearing the words of consecration in the mass, as the centurion declared in the presence of the great sacrifice: "This is truly the Son of God," this is my Redeemer ascending on the cross for my salvation.

Let us not however, boast of this great mercy of God towards us unless we have proved ourselves worthy of it. "Of them to whom much has been given, much will be demanded." The bitterest pang to our Savior on the cross was to know the numbers that would fail to profit by His death, and a pain it must be not less bitter to see many to whom He has given the gift of faith in His presence in the mass, yet who leave Him there in neglect and abandonment. By sharing with us all He had Himself, He has made us His friends, and the only thing He looks for in that trying moment is the pious and devout sympathy of friends. We go, when occasion calls, to the house of death, and though we speak no word, or render



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no special office of kindness, yet only our presence there is a relief to those bowed down in sorrow and bereavement. Is not our Savior comforted by like thoughtfulness and friendship on the part of those who attend at mass? Who devoutly sympathize in His daily dying here on the altar? But there are so few that we may fear it was to Catholics, as well as to the Jews, that He meant His piteous words to apply, when, by the mouth of Isaias, he says: "All the day long I have spread my hands to a people that believeth not and contradicteth me."

Add to this neglect the deeper ingratitude of sinfulness against Him. It is often a difficult matter for us to understand how the Jews, fresh from Christ's miracles and the contemplation of His holy life, could so soon turn against him in hate and cruelty. From hand and heart He had showered every favor upon them; feeding them; healing them; forgiving them. Yet all was forgotten in one hour of frenzy. But is He not doing the very same thing for us, and not for three short years only, but all through our lives? And does not Saint Paul tell us "that Christians, by their crimes, crucify again the Son of God?" Saint Peter condoned the crucifying the Jews prepared for our Redeemer, by saying they did it in their ignorance. When can Christians, who by their sins repeat the acts of the Jews, hope to find an advocate to put in the same plea for them?

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Happily for us the time has come round again in which to make full atonement for our past neglect and sinfulness. The great tragedy of the cross is man's work as well as God's. But it is the work of God's wisdom alone that has perpetuated the great act; placing it here in the midst of you, that every blessing it has brought may flow at once into your hearts and your homes. Here at the Holy Mass, the penitent may strike his breast in compunction and feel that the pardon he asks will be granted. Here, those burdened with the trials and sorrows of life, may sink them all in the far greater trials and sorrows of a dying Redeemer. The aged will come here for that peace which the world has never given them; the strong man will come for a strength that is divine; and all for goodness and blessing. It will cost you but a few steps to bring you into contact with all these benefits, and these few steps surely you will not grudge your Redeemer in His Passion-time; your Redeemer, who has come a long way to you, and a way beset all through with suffering and ingratitude. May then the Divine Victim open the hearts of us all, in these days of mercy to the blessed influence of His death, that in us, at least, may be vindicated the power of God and the wisdom of God that is in Christ Crucified.



*Penance an Ordainment*  
*\* \* \* of God. \* \* \**



*“With the hearing of the ear I have  
heard Thee, but now my eye seeth Thee.  
Therefore, I reprehend myself and do pen-  
ance in dust and ashes.”—Job xlii, 5-6.*



*Penance an Ordainment of God.*

AS to the necessity of penance no person calling himself a Christian will presume to deny it, since God has, in His holy word, enjoined it in the clearest and most positive manner, nor will any Catholic question its appointed seasons, or the kind of penance exacted of him. Ordinances, such as these, come to Catholics with the supreme authority of their Church, and are but the practical carrying out of the divine precept. Hence, their binding force upon the conscience. Apart, however, from these obvious and well-known truths, there is another matter connected with the duty of penance which should not be overlooked. There is much room to fear that a repellent and grumbling disposition, the usual accompaniment of suffering and privation, may interfere to rob a season of penance of very much of its due merit, and so, when it is over, but little advance will have been made towards the purpose intended. We know, for example, that pride and vanity are able to destroy the merit of actions heroic in themselves, and to outward sense, meritorious. Indeed, to this cause does a great Father of the Church attribute the shutting of the door upon the foolish virgins. They passed through many a trial and many a conflict to keep themselves pure, but the merit of it would seem to have been all eaten away by their vanity. From this we may learn that to accept a divine obligation, and then to perform it negligently, or without due insight into its

*Penance an*

salutatory purpose, takes away much of its merit and reward, not to say, indeed, is well nigh equivalent to extinguishing both.

We are now at the outset of the chief penitential season of the year, and it is well for us to consider this matter of a willing and conscientious acceptance of its divine obligations. And, it is with a view to aid you in comprehending its meaning and its spirit, that I shall mainly direct what I have to say to you to-day. And in doing so I shall have to bring into view the full purpose of suffering as an ordainment of God. That it was born into this world along with sin, and that one of its uses is in expiation of our sins, is a truth recognized by every one. But, besides this use, it is not so well understood as it might be, that God employs it to purify the soul and to discipline it in perfect obedience to Him. Suffering is also made use of as a test of virtue, and in this it is especially designed to give glory to God's grace and truth, which constitute the principle of all virtue.

There is then, we may say, a suffering in this life for saints as well as for sinners; both coming from the hand of God. And, as human frailty may often gain temporary dominion over even great sanctity, there is no reason why the two last uses I have mentioned may not unite in a single person. They did so unite in Job; who, notwithstanding his great holiness and his patience under the severe trial it was put to, yet

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saw cause for personal reprehension and self-imposed penance. From not understanding the meaning of his sufferings, he allowed words to escape him impugning the justice of his God. It was when he saw it in clear vision, that he addressed God in these remarkable words: "With the hearing of the ear I have heard thee, but now my eye seeeth thee. Therefore I reprehend myself and do penance in dust and ashes."

I propose, then, to set forth in a brief way the life of this holy man as the best explanation I can give you of suffering as a test of virtue, and of its use in God's hands, as a purifying agency for the soul.

This great servant of God then comes before us, in the Holy Scripture, as a man "simple and upright, fearing God and avoiding evil." These epithets exhibit to us a full portraiture of holiness. The fear of God is the one principle which leads to the shunning of evil; and both virtues united produce simplicity of heart and uprightness in every act. To heighten his virtue and show his great dread of evil anywhere near him, the Scripture says that after the birthday feast of his children, "rising up he offered holocausts for every one of them, lest perhaps his sons have sinned, and blessed God in their hearts." He had a large family—seven sons and three daughters; he had also very great riches, and he had a great fame among all the people of the East; that is to say, every temporal blessing earth has to bestow. In the midst of all his



prosperity he was now subjected by God, at the instance of Satan, to the most appalling calamities and afflictions. The visitations came upon him swift and destructive as whirlwinds. His sheep, his camels, his oxen, numbering their hundreds and thousands, were either consumed by lightning or carried off by marauding tribes; his servants and herdsmen were slain; his sons and daughters were buried under the ruins of their home—family and property were alike swept into ruin. We are all familiar with what he said in face of these calamities: "The Lord gave and the Lord hath taken away. Blessed be the name of the Lord." There was, however, another evil yet in reserve for him; it came in the shape of a most loathsome leprosy, covering him from the sole of his foot to the crown of his head. Even here his resignation was equal to the dreadful scourge; for, when his wife came to upbraid his virtue and its seeming uselessness, inasmuch as it did not secure him any visible blessing or protection of God, he said to her: "Thou hast spoken as one of the foolish women; if we have received good things at the hand of God, why should we not receive evil?"

Bereft of every thing, and stung with the pain of his horrible sufferings, he sat on a dunghill, and with a potsherd scraped off from his body the refuse of his disease. In this condition three of his friends came to visit him, and when they lifted up their eyes afar off

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they knew him not, so swollen, distorted and hideous he appeared, compared with the Job they knew in the days of his health and affluence. They were so stupefied at the change that the Scripture says: "For seven days and seven nights they sat with him on the ground without speaking a word."

This painful silence was broken by Job himself. Some months had now passed, it is said, since his sufferings began, and their continuance as well as their magnitude began now to work discouragement. He opened his mouth only to curse the day of his birth and the miseries of man's life here on earth. "May the day perish wherein I was born, and the night in which it was said a man-child is conceived. Let not God regard it from above, and let not the light shine upon it." "Why is light given to him that is in misery, and life to them that are in bitterness of soul? Why did I not die in the womb?" From this he goes on to wish himself among the dead, and praises the lot of those whether good or bad, who have passed out of the miseries of this life. These complainings are not those of a despairing man, of one who has lost his hope and trust in God, but only show that the galling pain of the body was now entering the soul, and throwing that hope and trust into the background. Melancholy and doubt were beginning to cast a mist over the worth of his heroic submission. Here it must be remembered that Job did not belong to the chosen

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people, but was one of the heathens. He was very far from the full light of revelation, as we have it, and did not clearly perceive that man's life here is but one half of his history—nay, but a mere point in his existence compared with the eternal weight of glory beyond it. There is, then, all the more excuse for his complaints, and all the more merit in his struggling faith in God, from this very fact, that he was not in a condition, as we are, to balance the heavenly love and bliss of the next life, against the miseries and sufferings of the present one.

These complaints on the part of Job, brought on a long controversy between him and his three friends, which takes up almost the entire book. Without quoting from their several discourses with him, it will suffice to say, that they urged and maintained that all suffering, be it more or be it less, comes to man as the divinely appointed punishment of sin; and since God is supremely just, it was clear to their minds that the grievous sufferings of their friend must be the consequences of his very grievous sins. They accordingly exhorted Job to acknowledge his sins, to repent of them sincerely and so regain the favor of God. Here, however, there was a fallacy, and it consisted in their supposing that all suffering sent from God is evidence of His anger, and that none if it is the prompting of His love; and this error they pressed upon Job in such a cold, harsh, pharasaical manner, so totally barren

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of any word of sympathy in his sufferings that "Job's friends" and comforters has become a bye-word. Job, in his replies to them, asserted and reasserted that he had done no sin; certainly that his conscience did not accuse him of any iniquity that was at all commensurate with the horrible afflictions that had come upon him. And, in triumphant assurance of it, he made the examination of his conscience openly before them and before God. He attests, first of all, his purity of heart—that rarest of virtues—by declaring that he "had made a covenant with the eyes never to think upon a virgin." He then goes on in bold confidence under the all-seeing eye of God to challenge accusation of sin. "Doth not God," says he, "consider my ways and number all my steps? If I have walked in vanity and my foot hath made haste to deceit; if I have despised to abide judgment with my man-servant or maid-servant when they had any controversy with me; if I have denied to the poor what they have asked, or made the eyes of the widow wait; if I have eaten my morsel alone, and the fatherless have not eaten thereof; if I have despised him that was perishing for want of clothing, and the poor man that had no covering; if I have rejoiced over my great riches, and because my hand had gotten much; if I have been glad of the downfall of him that hateth me, and have rejoiced that evil hath found him; if as a man I have hid my sin and concealed my iniquity in my bosom;"

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if any of these things could be charged against him, then said he, "let my shoulder fall from its joint, and let my arm with its bones be broken; let thistles grow up in me instead of wheat, and thorns instead of barley."

It was, however, this confidence in his virtue that led him to go further, not we must suppose by an entirely voluntary prompting, but goaded to it by the irritating, persistent and shallow imputations of his friends. I will cite a few of these unworthy expressions against his Maker. "God," he exclaims, "hath shut me up with the unjust man, and hath delivered me into the hand of the wicked. I that was formerly so wealthy am all on a sudden broken to pieces; He hath broken me and set me up to be His mark. He hath torn me wound upon wound; He hath rushed in upon me like a giant. These things I have suffered without the iniquity of my hand, when I offered pure prayers to God." And in another place he says: "At least now understand that God hath not afflicted me by a just judgment, and compassed me with scourges. Behold I shall cry suffering violence and there is none to judge. He hath hedged in my path round about, and in my way He hath set darkness. He hath stripped me of my glory, and hath taken the crown from my head. His wrath is kindled against me and He hath counted me as His enemy."

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In both these extracts we touch the sinful element in Job's career as a sufferer, and but for it his victory would have been complete. His self-satisfied confidence in his own innocence, and his presuming to justify himself at the expense of divine justice, and in ignorance of the unfathomable ways of God to man, made it evident that there was a good deal of rust clinging to his virtue, eminent and unexampled as it was, and had been so declared by the testimony of God Himself. This was all pointed out to him by a fourth friend, Elihu by name, who instructed Job that God often decrees suffering out of pure love for the sufferer; that such sufferings are then a means, in His hands of cleansing from hidden sins the soul He loves, and of making more bright in His eyes the virtue they already hold. It follows that the just man can only coincide in his loving purpose by a full and unreserved submission to the divine will; by saying in every visitation, in all humility and sincerity, "the will of God be done." Even God Himself has deigned to come in person to His heroic servant to enforce the admonitions of Elihu, and told him besides how foolish it was in him to pass judgment on the justice and wisdom of His Maker's doings in the supernatural order, when he was not able to understand and explain the natural order under his own eyes. It was this enlightenment from God that opened his eyes to the full

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meaning of his sufferings and caused him to submit to his Creator and Lord, in that noble utterance worthy to be remembered with his early acts of resignation. "With the hearing of the ear I have heard of thee, but now my eye seeth thee. Therefore, I reprehend myself and do penance in dust and ashes."

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## PART II.

This is the exposition of the text as taken from the Book of Job itself; and from it we see that it was Job's conspicuous virtue that first invited Satan's assault upon him; that it was God's full confidence in his virtue that permitted it to be thus vigorously tried, as gold in the furnace; and furthermore that the abiding wish of Job to be perfect in the eyes of his Maker, made him ready to welcome and cheerfully accept any purification needful to that perfection. Nor does Job stand alone in this regard, even in the Old Testament history, Saint Paul, in the thirteenth chapter of his Epistle to the Hebrews, makes special and detailed mention of the painful hardships of the just, some of whom he there names, saying that "of them this world was not worthy." For, if theirs was a virtue which this world would be ready to approve and imitate, it could not have been of the stamp to stand Heaven's trial. It would have been of the earth,

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earthly. But, forgetting the things that are behind, that is, all that perishes, these holy men pressed forward to that which is to come. They welcomed sufferings as a pledge of God's love. This is the distinct characteristic of all the saints, whether under the old or new dispensation; and not only do they accept God's visitations, but they chastise their own bodies, lest perhaps they might become reprobate. To them the very possibility of sin is like a yawning abyss, ever filling them with terror. And hence only when they felt God's hand about them in suffering, did they consider themselves secure, because this was to them a sure evidence of His love. Their prayer, in all their tribulations, is the prayer of David: "Oh, God, wash me yet more from my iniquities and cleanse me from my sins."

In passing now for the few moments that remain, to suffering as an expiation of actual sinfulness, I am reminded of a divine exclamation—itsself the offspring of suffering—"If those things are done in the green wood, what will be done in the dry?" It was our Lord who spoke these words, when His sufferings were at their worst, yet, who would accuse Him of sin? Seeing then what the just have to suffer for their virtue what ought not we be willing to suffer for our sins? They are the green wood growing out of Christ; the branches and the vine constituting one growth and participating in the same inner life and vitality. Sin-



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ners are the dry wood, because they have been lopped off by sin, and possibly may already, in the divine counsels, be made up in bundles to burn, like every preceding accumulation of rottenness and uselessness that has met God's final judgment. If we were only to take in and fully comprehend the meaning of this simple image of the gospel, our minds would faint and sink under the overwhelming truth that an eternity of pain is the only equivalent with God of but a single mortal sin unrepented. We do, however, but grasp the image and let the substance escape. As sinners have no idea of the holiness of God, they look upon them as fools, who, to preserve their sanctity, are living lives of penance and mortification and self-denial. Equally so they have no idea of God's justice, or of what it imperatively demands in the expiation of sins. Perhaps they will awaken to a sense of it, if a voice comes to them from the dead; from their own brethren in crime. That surely is no mere figure of speech what sinners are represented as saying, when, they confront the immediate and exacting justice of God. On the truth of God's own word, we have it that they cry out for the "mountains to fall upon them, and the hills to cover them." Then and there they are willing to accept any sufferings at all short of their inexorable doom. They see now how they might have expiated their sins of any degree of enormity; and, in their helpless despair, they want to deliver over their whole

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being to one supreme act of crushing expiation; to any annihilation, indeed, that earth is able to effect, only to be spared a dwelling in everlasting flames. Alas! how much better for all sinners to understand while here, that sin must have its punishment and its suffering; that God's justice is always hanging over it, like a storm cloud, ready to burst its contents upon their guilty lives. How much better to seek shelter against it while there is time; while the day of salvation is yet available to their souls, and has not gone down into the night wherein no man can work. How much better here, to separate their lot from the fate of the unbelieving Jews, whom Christ wished often to gather, as the hen gathering her young, in security against impending destruction; "but they would not." All that Christ offered at that time to the Jews, is open now to the acceptance of Christians. In His stead, His Church now wards off Heaven's anger. She now gathers the little ones of Christ and calls them to their only refuge and security. The storm of God's anger is always passing over this wicked earth, and daring, indeed, is he who decides to brave its terrors, and will not hearken to the voice of his conscience, to the admonition of his Church, and the ever threatening aspect of divine justice over the sinner.

It is under this latter class that we, for the most part are to be reckoned, because our sins, rather than

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our virtues, come to the front whenever we look into our consciences. Their expiation by penance is, therefore, a permanent duty, but it is more strictly a duty in these days set apart for sorrow, for mortification, redeeming our sins by every good work. "Behold, now is the accepted time, now is the day of salvation." These austerities may be hard to flesh and blood but they are God's precept and He never places a burden too heavy for us to bear. "Be converted," says He by the mouth of Ezechial, "and do penance for your iniquities, and iniquity shall not be your ruin." And Saint Paul writes: "Know ye not that the benignity of God leadeth you to penance." And says Saint Peter, "God dealeth patiently for your sake, not willing that any should perish, but that all should return to penance." These several words out of the mouth of God ought to be admonition enough as to this duty of penance, and our manifold sins should keep us from performing it in any heedless or negligent manner. We ought even to thank God that time for penance has been granted us and that we have not perished in the midst of our sins, for it is the solemn declaration of God that, "unless you do penance you shall all likewise perish."

Let us then revive our faith in the salutary words of God on this subject of penance, remembering the words of the Apostle to the Philippians that "unto you it is given for Christ not only to believe in Him

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but also to suffer for Him." And whether that suffering comes as a test of our virtue, or in expiation of sin, keep ever before your eyes those sublime and consoling words of Saint Peter: "Be ye humble, therefore, under the mighty hand of God, that He may exhalt you in the time of visitation. But the God of all grace, who hath called us unto His eternal glory in Christ Jesus, after you have suffered a little, will Himself perfect you, and confirm you, and establish you. To Him be glory for ever and ever."



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ment of Penance.* ❀ ❀





### *Confession, or the Sacrament of Penance.*

I N the month of November, 1891, it was my privilege to discourse upon various dogmas of Catholic teaching to audiences of many creeds. It is with particular pleasure that I recall my experience with the good people of Ohio county, Ky., to whom I delivered the following lecture on the sacrament of Penance.

Upon the aforementioned lecture tour, my mode of proceeding was to allow any one in the audience to tell me whatever objection he might have to what I said; to ask an explanation of the doctrine propounded, or to seek any enlightenment wished for on the subject under discussion.

By such a method I felt that I gave to many an opportunity of understanding teachings of the Church that, heretofore had seemed unintelligible and even absurd to them, and to many more I hereby offered a means of clearing away doubts of long standing which had been entertained by them concerning a number of the Church's beliefs.

Many of these persons had but little opportunity, or sought none at least, by which they could clear away the darkness that obscured their minds, and thus prevented them from seeing the light of the sun of justice, the truth of God, made man, and by Him deposited in the Catholic Church, which Jesus Christ established to teach all nations whatsoever He com-



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manded her, promising to be with her all days till time would be no more.

Upon one of the aforesaid occasions I was discoursing to a large concourse of people, mostly non-Catholic, in a frame meeting house, in the very heart of the Ohio county woods, some four miles from Sulphur Springs. An elderly, intelligent-looking gentleman arose and said: "I would be pleased to be allowed the privilege of a question."

Certainly, sir! I answered, what might your question be?

"Well, sir!" he responded, "it is this: The power which you priests claim for yourselves of forgiving sin, has ever seemed to my mind so unwarranted that I can not but look on the claiming of it as presumptuous in the extreme. The idea of one man forgiving another man his sins! Just think of it. Why, the very claim to such a power is its own refutation."

You speak in wonder—and well you may—of the power of forgiving sin, claimed by the priests of the Church. For it is an extraordinary power. But before I say anything in proof of it, I would take the liberty of asking to what church do you belong?

"I belong to the Presbyterian church," answered the old gentleman. Well and good. Your church believes and teaches that Baptism is a saving ordinance—that by its means sin is actually forgiven. Now who is the minister of Baptism? Is not man

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its minister? Yes, you will say he is. Of course, I agree with you; and I say that when a clergyman of your Church baptizes a person he claims, according to your faith, the power of forgiving sin, just as much as does the Catholic clergyman when he says, I absolve thee of thy sins. So that the power, to say the same thing over again in other words, claimed for her ministers of the Presbyterian church of forgiving sin by means of the Sacrament of Baptism, is just as great as the power claimed for the priests of the Catholic Church of forgiving sin by means of the Sacrament of Penance. Where then, I would ask, is the presumption of which you are not as guilty as we are?

"But," insisted my good old friend, "what authority is there for this power of forgiving sin, by what you call confession or the Sacrament of Penance? That Baptism is an ordinance by which sin is forgiven must be plain to every one that takes the clear teaching of the Saviour as his guide. But I never could see how the same could be said of your Sacrament of Penance."

Perhaps, my good sir, you have never tried to see it. But look at your earliest liesure into the twentieth chapter of Saint John's Gospel, and read from the nineteenth to the twenty-fourth verse; read this passage attentively and mark the different circumstances therein related. Observe how, when our Sav-

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iour had come and stood in the midst of his disciples and said to them: "Peace be to you," He showed them His hands and His side, as if to convince them by the testimony of their senses that it was not a spirit that they beheld, but their own real Master and Lord, in order to make them realize the greatness of the matter, about which He had come to treat with them. Observe, also, how when He had said to them again, "Peace be to you," He said: "As the Father hath sent me, I also send you." Observe, lastly, how He breathed upon them and said to them: "Receive ye the Holy Ghost; whose sins you shall forgive they are forgiven them, and whose sins you shall retain they are retained."

I imagine a man of ordinary intelligence and of ordinary information as to the meaning of words, telling me that he does not know what is meant by this passage or that it means something different from what the Catholic Church has ever meant by it.

Now to say no more than is the truth, I would hardly know how to set about arguing with this man, or what to say to him at all. Indeed, I would feel myself in almost the same predicament in which I would feel myself if he were to deny some patent or self-evident truth; his own existence for example. I think I would be very much inclined to come to one of two conclusions, either that this man's reason is disturbed, or that he is so obstinate in his opinion

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that the best thing to do in his case is to let him alone. Perhaps I am saying more, than under the circumstances I ought to say. Perhaps I may seem a little too positive; I may appear to you as implying a want of intelligence or of candor in those who do not agree with me in what I hold to be the truth.

But please do not form that opinion of me. Ascribe my positiveness to a want of discretion, if you will, but not to a want of charity. Now look at this matter again and a little more in detail. Take two or three of the clearest texts of Holy Scripture. Let them be those well known texts—"Go teach all nations"—"I am the way, the truth and life,"— "This is the will of God your sanctification." Take, now, the text,— "Whose sins you shall forgive they are forgiven"—and say, if you can, that its meaning is not so clear as that of any one of the other texts. Catholic commentators when dealing with this matter we are considering, fail not to insist upon the circumstances which preceded the imparting to the Apostles the power of forgiving sin, and prepare them, in a manner, for the reception of that power. They insist particularly on the words, "As the Father hath sent me I also send you," and "Receive ye the Holy Ghost."

A moment ago I told you to read the whole passage from the nineteenth to the twenty-fourth verse and to observe the different circumstances therein related. I do not mean that you are not to do what I

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recommended, when I say, that after all, the best way, perhaps, to deal with this whole matter is to take the words of Jesus Christ, "Whose sins you shall forgive, they are forgiven them, whose sins you shall retain, they are retained," and repeat them and insist upon them with all the earnestness that their sacred and infallible character demands.

Here a second person among the audience arose and with a rather grave and measured tone said :

"As a member of the Methodist Church, I believe that to obtain the pardon of sin, we need but a change of heart."

Very good, my dear sir, we too believe in the change of heart, and thus far we stand upon the same level. Every Catholic who receives the Sacrament of Penance, or who goes to confession, prays and supplicates God for this change of heart. It is true we designate this change of heart by the name of contrition, and contrition implies perhaps far more than you suspect. It is not a mere emotional feeling as may come over persons in times of great joy or sorrow, but rather a detestation, a deep hatred for sin, together with a purpose of amendment. This change of heart, therefore, given by the grace of God, is a disposition necessary to make us worthy to receive pardon and absolution, but it is far from exempting us from the obligation of confession.

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“But,” said a gentleman from the back of the audience, I confess my faults to God, which is evidently sufficient, for He alone has power to forgive the sinner.” In answer to your objection, my dear sir, I would call your attention to the words of Jesus Christ above quoted. He said not only “whose sins you shall forgive they are forgiven them,” but also “Whose sins you shall retain they are retained.” Now could the Apostles, or bishops and priests of the Church retain sin, if we can at will, overlook the ministry of the priesthood in this matter, and thereby disregard the obligation of submitting to the tribunal of penance, matters that belong to its jurisdiction and have been placed within its pale by the authority of God Himself? How otherwise could His solemn injunction be verified, “Whose sins you shall retain they are retained?” What is more, I would call your attention to the fact that the Bible does not say: Whose sins GOD shall forgive are forgiven; but whose sins YOU shall forgive they are forgiven them.”

Now who are they to whom the Lord addresses himself? Evidently the Apostles and thereafter, their successors in office—the bishops and priests of the Church. To elucidate still more what a great misapprehension you labor under when you aver that nothing more is required for the forgiveness of wrongdoing than to confess it in secret to God alone, I would ask to whom does it belong to lay down the conditions

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for obtaining pardon of sin, to God or to the offender? Your answer can not but be: it certainly belongs to God. Well and good, God has laid down His conditions and among them is the very one of confessing our sins to a priest whom He has by His divine power appointed His "ministers of reconciliation."

Lastly to corroborate further the fact that God has constituted man His "minister of reconciliation," and clothed him with the power to forgive sin, I here call your attention to the incident related in the Gospel Math. 9 and Mark 2, where we read of a man sick of the palsy, being brought to Jesus to be healed. A great concourse of people had gathered at the place and also many scribes to witness the wonderful works of Jesus. In seeing the man sick of the palsy, Jesus said to him: "Be of good heart, son, thy sins are forgiven thee."

The scribes present on hearing these words of the Saviour, murmur and think evil of Him in their hearts saying to themselves: "He blasphemeth. Who can forgive sin but God only?"

The multitude on the contrary are glad and rejoice that God had given such power of forgiving sins to men.

For in the presence of all Jesus performed a miracle to establish His teaching that God had given to man such power to forgive sin.

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"But how," asked the first, rising to his feet, "can it be proven that this power of forgiving sin supposing it to have been granted to the Apostles, did not die with them, just as did the gift of tongues and the power of performing miracles?"

Nothing easier. The gift of tongues and the power of performing miracles have not indeed come down to the successors of the Apostles in the same way in which has come down the power of forgiving sin. If the pastors of the Church in our times do not speak in divers tongues nor perform mighty prodigies such as were performed by Sts. Peter and Paul, it is because it is not necessary that they should do so. Of the truth of the Christian Religion there has been proof more than abundant. As regards religion no one need go astray in our times. Every one that wants to know the truth can know it. There is no need then of miracles or of extraordinary proofs of any kind. But there is need in a certain sense of the saving grace of the Sacraments. For men are now what since Adam's fall they have always been, that is, weak and sinful creatures. Hence some will argue that we may, from this fact alone, infer that the power of forgiving sin given to the Apostles still abides with their successors in the ministry. But I will not insist upon this argument, not only because it is open to the objection that to some minds, might seem not easy to answer, but also because there is no need of my insisting upon



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it. For the fact is that we have an argument proving the truth of what Catholics believe on this point, that is as intelligible as it is unanswerable. This argument is founded upon history, tradition, and on the unanimous teaching and universal practice of the Church in every age of her existence. There is no doubt, there can be no doubt, that belief in the power of priests to forgive sin, prevailed everywhere throughout the Church from the very beginning. Let any one of you that doubts this read any common Catholic book of controversy, and if he is not convinced that what I say is true, he can be convinced of nothing.

But we shall here produce for you an array of testimony to prove that confession has been practiced in all ages of the Church and has always been regarded as an indispensable condition of being reconciled to God, and that consequently the words of Jesus Christ, establishing this tribunal of penance have always been understood in the same manner and in the same sense by the Church of God. The Fourth Council of Lateran, in which, it is stated by some of the opponents of confession, this practice was introduced into the Church, was held in the Lateran Church at Rome in 1215.

Saint Bernard (died in 1153) asks: "Of what use is it to confess one part of your sins and suppress the other? to cleanse one-half and leave the other half unclean? Is not all visible to the eye of God?"

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Shall we dare conceal anything from him who holds the place of God in this Sacrament?"

Saint Anselm (died 1109) in his homily upon the Ten Lepers, expresses himself in this manner: "Faithfully disclose to the priests all the spots of your interior leprosy by an humble confession to the end, that you may be cleansed." "As original sin is remitted in baptism," says the same Doctor, "so actual sins are remitted in confession. It is a veritable judgment, for there are two judgments of God; one here on earth, in the Sacrament of Penance; the other at the Last Day, when God will be the judge, the devil the accuser and man the accused. In the Sacrament of Confession the priest holding the place of Jesus Christ, is the judge; the penitent both the accuser and the criminal, and the sentence pronounced is the penance imposed."

Saint Gregory the Great (died in 604) in explaining the words of the Gospel, "Lazarus veni foras," asks of sinners: "Why do you bury your sins in the depths of your conscience? Draw them forth from that abyss by confession, and you will be loosed from their burden by the ministrations of the priest, as Lazarus was unbound by the hands of the disciples of our Lord."

"There are three things to consider in a true penitent," writes the same saint, "Conversion or change of heart, confession by the lips and the punishment

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of sin. Of what use is it to confess our sins with the lips when the heart is not converted? We frequently meet with persons who confess their faults with sincerity, but who are not converted, because they do not in the least detest them."

In a letter written by Saint Sidonius, Bishop of Cleremont (died in 489) to one of the Chief Magistrates, after remarking that bishops were charged with piercing the secret ulcers of unclean consciences he adds, "It is not with the judge of the world as with a president or judge of the court. In your tribunals, those who confess their crimes are condemned, but in confessing to us they confess to God and are absolved."

Saint Augustine (died in 430) admonished the faithful of his time in this manner: "Let no person say, I do penance in secret in the presence of God; it suffices that he who is to grant me pardon should know the repentance which I feel in the depths of my heart. If such were the case, it would be without reason for Jesus Christ to say, "Whatsoever you shall loose on earth shall be loosed in heaven," or that he should have confided the keys to His Church. It is not then sufficient to confess to God; we must also confess to those who have received from Him the power of binding and loosing."

Saint Jerome (died in 420) teaches the necessity of confession in a no less positive manner. "If," says

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he, "the infernal serpent has inflicted a secret wound on anyone; if without witnesses he has insinuated the venom of sin, and the unhappy victim absolutely refuses to disclose this wound to his brother and Master, the Master who possesses the power of healing, can no more effect a cure than a physician can heal the disease of a sick man who is ashamed to expose his case to him, for how can he administer to a complaint of which he is in ignorance? The ministration of the Sacrament of Penance is confined to the bishops and priests of the Church; they have the keys of the Kingdom of Heaven, and in a manner are to judge before the day of judgment, for it is to them that Jesus Christ said, through the person of Peter: "I will give you the keys of the Kingdom of Heaven; whatsoever you shall bind on earth shall be bound in Heaven, and whatsoever you shall loose on earth shall be loosed in Heaven."

Saint John Chrysostom (died in 407) writes: "Go show your wounds to the scriptural physician, and he will give you the remedies to cure them. To confess one's sins is to efface them."

Again he says: "Weak creatures placed on this miserable earth to be called to the dispensation of things of Heaven, to receive a power not given to Angel or Archangel. For not to them was it said 'Whatsoever you shall bind on earth shall be bound in Heaven, and whatsoever you shall loose on earth shall

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be loosed in Heaven.”’ “The Princes of this world have power only over the bodies of men, but this power extends to spiritual bonds, and its effects reach even to Heaven. The sentence pronounced by the priest on earth God ratifies in the mansions of glory and confirms it with His seal. He has clothed His ministers with His own power. Whose sins ye shall remit, shall be remitted, and whose sins ye shall retain, shall be retained. Can you conceive power greater than this? It is written that the Father has given all power of judgment to His Son; this power of judgment, I say, He has equally communicated to His priests.”

Saint Gregory of Nice (died about 400) says: “Expose without fear, to your spiritual Father whatever lies most deeply concealed; show him the depths of your heart, as you would show your hidden sores to a physician.”

“Nothing is so concealed,” writes Saint Ambrose (died in 397) “as not to be one day revealed. That which you are now unwilling to disclose to those who sit in Moses’ seat, will one day be made known in the face of the universe. Would you bury in eternal oblivion this long chain of prevarications? Hasten to make an humble avowal of them to the priest, it is the great art of keeping them forever secret.”

Saint Cyril, of Jerusalem (died in 386), writes: “Confess the sins you have committed; whether by

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word or deed, whether in the light of day, or under the cover of darkness."

"You are ashamed to confess your sins," says Saint Ephrem (died in 379); "rather blush at having committed them."

Saint Basil (died in 378) expostulates: "We must necessarily disclose our sins to those who have received authority to dispense the mysteries of God."

Saint Athanasius (died in 373) expresses himself thus: "As a man baptized by a priest is enlightened by the Holy Spirit, so he who confesses his sins in a penitential spirit obtains from the priest the remission of them." "If your chains," he says, "are not yet broken, put yourself into the hands of the disciples of Jesus Christ; for they have been appointed to release you, in virtue of the power they have received from the Saviour: 'Whatever you shall loose on earth shall be loosed in Heaven; whose sins ye remit shall be remitted.'"

Saint Irenaeus, a disciple of Saint Polycarp, who was himself the disciple of Saint John, teaches us in his work against heretics, the use of confession.

Finally Saint Denis, the Areopagite, a contemporary of the Apostles, in his Eighth Epistle to Demophylus, rebukes a priest for his too great severity in the confessional.

The foregoing is surely quite sufficient to establish that the practice of confession was prior to the

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Fourth Council of Lateran, and that from the first it has been a practice and teaching of the Church.

Of course, there are people and plenty of them, and educated and intelligent people too, who don't believe this. Either they deny that the teaching of history is as clear as I have said it was, or they interpret that teaching in their own favor. Now, it is with these people, with both classes of them, that I would like to reason.

And to bring the matter to an issue with them, if belief in the power of the priests of the Church to forgive sin did not always exist in the Church, when did it begin to exist? As you cannot but see, this is a perfectly fair question and therefore deserves a perfectly fair answer. Has it been answered? No, it has not. Why, I doubt if any of the fiercest and loudest opponents of the Church have ever even seriously attempted to answer this question. They can say, as they have done, over and over again, that the belief which we have in question, began with priests of the Roman Catholic Church. But when they are asked who those priests were, or when they lived, or what were the means they employed in originating and propagating and establishing this belief, they have not so much as a word to say. Or at best they can only say that this belief, like many other false beliefs, began and was spread among the people by means that can not now be ascertained. To many persons this an-

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swer may seem reasonable enough. But the fact is, there is no reason at all in it. And to show you that there is no reason in it, let me suppose a time subsequent to the time of Christ. Let me then suppose that at that time no one had heard of the doctrine of the forgiveness of sin through the Sacrament of Penance, no bishop or priest or teacher of any kind having ever spoken or written on the subject.

And let me suppose that some daring innovator were to broach this doctrine. What would the people, the Christian people of the time say to such a doctrine? Would they accept it and believe in it? For argument's sake let us suppose that some, that even many of them would. At the same time, I can suppose, nay, I can say for certain, that many of them would not. Most of them would be certain not to accept it, or believe in it, for the simple and solid reason that neither they nor their predecessors in the faith of Christ had ever heard of such a doctrine. Of course a controversy would arise between those that would accept and those that would not accept this doctrine. If this controversy were kept up for any length of time, it would become as bitter a controversy as there ever was. It would be sure to create an excitement such as the world would not and could not forget.

Now nowhere in history is there a single word to be found of such a controversy or such an excitement. So that I often wondered how it is that our Protest-



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ant brethren can be so positive that the doctrine of the forgiveness of sin through the Sacrament of Penance is the work of priests of the Catholic Church, with the consciousness which they must have that they are unable to say either how that work originated, or how it was accomplished. It would have given those priests quite a world of trouble to propagate such a doctrine. They would have met with obstacles on every side. Had that doctrine contained anything pleasing to the pride or any of the passions of the human heart, it would, no doubt, have found believers and plenty of them among the irreligious and vicious classes of society. Had it taught that in order to obtain the forgiveness of sin through the Sacrament of Penance nothing more was required than to go to the priest, and after a kind of general acknowledgment of sinfulness, bow down the head and receive full pardon, then indeed there would have been no lack of people to convince themselves that this doctrine, new and startling as it might seem, was however a true and salutary doctrine. Quite the contrary. It taught in the first place that in order to receive this Sacramental forgiveness, sorrow or repentance for sin was absolutely necessary. And what would you like to know was meant by sorrow or repentance for sin? It meant the total turning away of the heart from grievous sin, at least, in case the person who wished to receive the Sacrament had committed grievous sin.

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It meant a resolution by the grace of God not only to avoid sin in the future, but also the occasion of it. Moreover this doctrine of the forgiveness of sin through the Sacrament of Penance, taught that confession of sin, when it could be made, was no less necessary than sorrow or repentance for sin. And this confession of sin, was not, as I have already intimated, to be in the nature of a mere general acknowledgment of sinfulness. No, indeed. It was to be in the nature of a specific declaration of sin. For instance if a man had committed five grievous sins, he had to confess to that number of sins and to the kind of sins they were. Now, this confession of sin could not have been very acceptable to human nature. Quite the contrary, it must have been most trying to human nature. Indeed I know of nothing more galling to our natural pride than this obligation of confessing our sins to a mere mortal like ourselves. And yet the doctrine teaching and insisting upon this obligation—the doctrine of the forgiveness of sin through the Sacrament of Penance—became, we are told, by mere human beings quite genral throughout the Church. That is, it was accepted with all its hard and humiliating obligations by millions upon millions of people of various nationalities, and was accepted so quietly that, do what we can, we are unable to find so much as one word in all history to tell us when it originated or how it was extended until it became the faith of

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the entire Church. Now, I put it to every one of you, would not this have been a moral impossibility? I think I may conclude that the doctrine of the forgiveness of sin through the Sacrament of Penance, has been taught by the Church in every age of her existence, and as this doctrine can not be ascribed to a human origin and its propagation must be due to a Divine cause, consequently it must be a Divine doctrine, and of course a true doctrine.

Now, as to the obligation of confession, we prove it as follows. Many, if not all, of our Catholic theologians, in proving the obligation of confession, deduce that obligation from the very nature of the Sacrament of Penance. They maintain that the power exercised by the ministers of the Sacrament of Penance is judicial in its character, consequently that before pronouncing sentence they must know the state of the case. In other words that before forgiving or retaining they must know what it is they are to forgive and what it is they are to retain. Otherwise the administering of the Sacrament would be, on their part, a blind exercise of power, and therefore just as likely to be wrong as right. Hence they argue the obligation of confession. But the best argument in proof of this obligation, or, the argument that is the most intelligible and the most free from anything like serious objection is the existence of confession itself. Jesus, in the institution of this Sacrament, says: "I

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will give to thee the keys of the Kingdom of Heaven, and whatsoever thou shalt bind upon earth, shall be bound also in Heaven, and whatsoever thou shalt loose on earth, it shall be loosed also in Heaven."

The same promise was made to all the Apostles, just as it was to Simon Bar Jona: "Amen, I say to you," addressing all His Apostles, "whatsoever you shall bind upon earth, shall be bound also in Heaven; and whatsoever you shall loose upon earth, shall be loosed also in Heaven." Thereafter comes the institution of the Sacrament of Penance, or of the Confessional, by Jesus Christ. "Now, when it was late that same day, the first of the week, and the doors were shut, where the disciples were gathered together for fear of the Jews, Jesus came and stood in the midst and said to them: 'Peace be to you.' And when He had said this, He showed them His hands and His side. The disciples, therefore, were glad when they saw the Lord. And He said to them again: 'Peace be to you. As the Father hath sent me I also send you.' When He had said this, He breathed on them and He said to them: 'Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them, and whose sins you shall retain they are retained.'"

Subsequently the Apostles explained those words of Jesus Christ to them, whereby they were empowered to forgive or to retain sin: "All things," they wrote, "are of God, who hath reconciled us to Himself

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by Jesus Christ, and hath given to us the ministry of reconciliation. \* \* \* We are, therefore, ambassadors for Christ, God, as it were, exhorting by us. For Christ, we beseech you, be reconciled to God."

Saint James wrote: "Confess your sins one to another." The first Christians understood the doctrine of the Apostles just as the Church holds that teaching to-day, and "many of those that believed came confessing and declaring their deeds."

Hence also Saint John writes: "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all iniquity."

If, then, there ever was a practice that in its origin, its extension, its continuance, proved that it was indeed divine, assuredly that practice is confession. People have insisted, as I have as good as said already, that confession owed its origin, and extension and continuance to priests of the Catholic Church. But I wonder how they ever thought of saying such a thing, so very absurd does it seem to me. Supposing the practice of confession not to exist, I really do not know what short of insanity, could inspire any man to preach such a practice. Why it would seem just as reasonable were I to tell you that if you did not go at once and sell all you have and then give the money you received for it to the poor, you could not enter the Kingdom of Heaven. Suppose the people to whom I have to minister, had never heard of

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confession, and that I were to announce to them that on a given day they were all to come and confess their sins to me. Do you think a single one of them would obey me? You know they would not. You know that all my people would cry out unanimously against me. They would treat me exactly as you, my protestant friends, would treat me, if I were to make the same announcement this evening, that is, they would regard me with the contempt which my assurance would so well deserve, or, they would think that I had actually lost my senses. I tell you what is the truth, when I say, that if I, or any other priest, were to make such an announcement we would not be allowed to remain in the ministry, unless we took back what we had said and made reparation for the scandal and the folly of which we had been guilty. Now what would most surely take place in this our day, would no less surely have taken place in every other past day. Human nature is radically and essentially the same at all times and in all places. The passions, the prejudices, the likings and the aversions that we have, the same precisely had the people of every age since the world began. No more then could the people of this nineteenth century, could the people of the first, of the third, of the sixth, of the tenth, or any other century be entrapped into a practice which of all practices is perhaps the hardest and the most humiliating. Before adopting such a practice, they would first have

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ness and sinfulness. That plainly is what we need and what we ought to strive with all our might to acquire. For if anything will effect the sanctification and salvation of our souls, it will. Now in preparation for confession and its performance there is everything to put down our foolish, sinful pride, and therefore everything to inspire us with the sentiments of true humility. For when a man thinks over his past life as he has to do when he wants to make a good confession, he must be blind indeed, if he fails to see the weakness and sinfulness of his nature. And when he goes to confession, when at the feet of the minister of Christ, he makes the sincere acknowledgement of his sins, he is sure to be confirmed in those salutary sentiments of which I speak. Another objection and a very common one too, urged against confession as practiced in the Catholic Church is, that it renders people too dependent on the opinions of others and too submissive to their will. To hear Catholics spoken of as priest-led and priest-ridden is, as you know, of almost constant occurrence. That it is most offensive to them to be spoken of in this style is a matter of course. For it represents them in a light that is as false and prejudicial as can be. That we Catholics do follow the opinions of our confessors, that is, of the clergymen to whom we go to confession, and do submit ourselves to their will in matters of conscience is a fact which we do not deny. But that

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to be fully sure of its divine obligation. In no other way could they be brought to adopt it. Now the man, no matter how high in the Church he might stand, nor how learned, nor how influential, the man that would undertake to prove its divine obligation, would have as hard a work to perform as any man ever had. Not to speak of other obstacles that would confront him, he would have to contradict the traditions of the past, that in not speaking of the practice of confession teach as plainly as it could be taught that there was no such practice.

Now I am quite sure that there are some of you that are thinking and saying to yourselves: "Yes to be sure, if any priest had publicly endeavored to introduce the practice of confession he would have met with opposition and would probably have failed in his attempt. But that was not the way its introduction was attempted and effected. Now we imagine a few able and astute priests took advantage of the confidence which the people reposed in them and by a little dextrous distortion of Scripture and tradition actually succeeded in bringing some to believe in the practice of confession. This they did very quietly and their first converts, were of course, from among the ignorant and superstitious. As confession was found in many cases to be real "balm for hurt minds," and as its practice gave the priesthood immense influence over the people and was therefore encouraged



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by the priesthood, it is not to be wondered at that, in the course of time, it became approved and practiced by the whole Church. This, I say, is what I am sure some of you are thinking and saying to yourselves. But cease thinking it, a more unreasonable thing you could not think of. The objection it contains is very easily answered. And this is the way I would answer it. Suppose that with you a few able and astute priests did take advantage of the confidence of the people and did undertake to introduce the practice of confession and that they acted in this matter as quietly as possible. Now, no matter how quietly they might act, they would have to take others into their confidence and make them partners in their plans and intentions. As must be plain to you, they could not get along otherwise, nor make one step towards the end they had in view. Now those partners I am to suppose, would have to make known to others still, what had been made known to themselves. And so after no very long time, the project of introducing confession into the Church, would be as well known as if it were proclaimed from every altar and from every pulpit. That it would meet with opposition, with violent opposition, is too clear to need proof. The virtuous men that were living at the time, the men that had the cause of truth and religion at heart would have united against it.

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The chief pastors of the Church, as they always did, when any novelty in doctrine was broached, would have denounced it as unauthorized both by scripture and tradition and therefore as doctrinally and morally wrong. As I said before, the introducing of confession would have created an excitement such as the world could never forget. It would certainly have been the subject matter of one of the most striking chapters in the history of the Church. To say that such an event could have taken place and leave behind it no trace by means of which we could learn how and when it did take place, would be the same as saying that an impossibility became a possibility. And yet it is what many Christian people want to say most earnestly, and, I have no doubt, most sincerely. But if they were to reflect on what they have been saying, they would, I imagine, think and speak far differently. Why, my dear friends, if you were to look into history, you would find on its every page almost, the record of events that are of far less interest than would have been the introduction of confession. As an instance or two—Nestorius the Patriarch, of Constantinople, denied the simple personality of Christ. He maintained that in Christ there were two persons, a divine and a human person. Now we might be inclined to think that the maintaining or denying of a doctrine like this, a doctrine that we regard as more or less of an abstraction, would not have given rise to

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much controversy. But we would be much mistaken if we thought anything of the kind. This question gave rise to a long and violent controversy—so long and violent, in fact, that a new sect or religion, called Nestorianism grew out of it. The same holds true of the sect or religion of the Monothelites. The doctrine that originated the Monothelites might be regarded as even more of an abstraction than that of denying the simple personality of Christ. It denied that there were two wills in Christ, now how many, save those exceedingly well versed in theology, would know what to think of this doctrine? And how many do you think would trouble themselves as to its truth or falsity? Even good Christians would be likely to think it a matter too difficult for them to consider properly and would therefore be much inclined to let it alone, and to let the pastors of the Church deal with it as they deemed best. And yet this most abstract doctrine of the Monothelites failed not to raise a controversy serious enough to deserve and receive an extended notice in history. Yes history tells us all about this doctrine and the controversy to which it gave rise; when and where and how it originated; by whom it was condemned and by whom it was defended; and how at last it had to yield to the truth as error always has to do. But what is the point I would wish to make by all this? My friends it is, and I believe you will think it is a good point, I would

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contend that if doctrines, like those I have just mentioned, could and did create a sensation and an interest that pervaded and affected the entire Church in a most sensible manner, a practice, like that of confession, taught as of divine institution and hard and humiliating in the extreme, would, if originating from any, save a divine source, have created an equal interest, and would therefore be as certain of as full and correct a record in history. But no where in history is there to be found any such record. No not so much as a word that would go to prove that confession originated by human agency. We are, therefore, to conclude that it originated by divine agency.

"That's all well," spoke up again the old gentleman, "and what you say about confession, sir, may seem to some reasonable enough. But to be very plain with you, I don't take much stock in it myself. I always did hear that the education and training you Catholic priests receive, enable you to put things in such a light as to deceive the wisest of men. Against your argument I will say nothing one way or another, but against confession, I will say that the practice is, as I should think, most abhorrent to that sense of self-respect which no man can be without and be a man. No way you fix it, can you make me believe that this thing of confessing one's sins to a man like one's self, is not degrading in the extreme. It must be then a something that God Almighty never did and never

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could impose upon poor mortals." Well that is certainly plain, but I rather like it on that account, since it admits more readily of a plain answer.

You say that confession is degrading. Now what is degrading? Is doing the will of God degrading? Assuredly no. And as we have seen that confession is the will of God, it can not in any true sense of the word be degrading. No there is only one thing that is degrading, and that one thing is sin. Let a man keep from sin, and it matters not one jot what he may do. He may go about dressed in rags, he may beg his bread from door to door, he may pick up his food from the gutters of the streets, he may submit tamely to the most atrocious insults, he may do and suffer anything you can imagine, but so long as he keeps clear of sin, he does not degrade himself. The Gospel itself contains nothing truer than this. Our Saviour's life was a confirmation and an exemplification of its truth. All this talk we hear of our human dignity and of the respect we owe ourselves is well enough in its way. But to use your own peculiar phrase, I don't take much stock in it. By the way of variety, I would like to hear occasionally at least, something said of our human meanness, and of the contempt we owe ourselves. My friends what we all want and want exceedingly is not a consciousness of our dignity, nor a sense of self-respect. No but it is a sense of humility, a sense of our utter unworthi-

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is not to be priest-led or priest-ridden in the mean offensive sense in which many understand those words. In other language, there is nothing slavish in it, there is not a man on the face of the earth that is not more or less of a slave. For every man, from the highest to the lowest, has to follow more or less the opinion of others and submit himself to their will. Every day we see people, and people of the highest intelligence, as submissive as little children to what others may counsel or command them. For instance if they have a case of law, they never think of contradicting the opinions or going against the advice of their counsel. So too if they are ill. They will call in a doctor and will be, so to say, mere machines in his hands. They will be blindly obedient to him. In fact, they will obey him almost against their convictions. And nobody ever thinks of saying that they are enslaving or degradng themselves. No body ever thinks of saying they are doing anything but what is most sensible. But let a man, when his conscience is perplexed as to what he should do or avoid in order to please God, let him in this delicate matter, take counsel with the minister of God in the tribunal of Penance, with him whom he believes to be prudent and conscientious and experienced, and many will cry out against him as the veriest slave, as a man that is a sport of his own fears and fancies, as a man, in short that has no mind of his own. And yet if there

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are any matters in respect to which a man needs special counsel or guidance, those matters are assuredly those of conscience. Paradoxical as it may seem, yet it is true that of our own minds we are ourselves the poorest judges. Just as we can not read if we hold the book too near our eyes, so it is that we can not read ourselves, because we are too near ourselves. We are so full of self-love, so elated by the sense of our many admirable qualities, so blinded, in fact, by the false light in which we are accustomed to view ourselves, that the best and wisest of us are in constant need of some wise counselor who may teach us plainly and practically that to hate ourselves is after all the only true way to love ourselves; yes we need some sincere friend who after we have made known to him the secrets of our hearts, may give us the admonitions and the lessons of which we stand in need; of some one who under God may enlighten us with that light that enlighteneth every man that cometh into the world, and thus enable us to walk in that narrow and tortuous and slippery path that leads to life and light eternal. Think this matter over and you will be sure to see, that the Catholic who in matters of conscience follows the advice of his confessor acts entirely in accordance with the common sense and common practice of men and therefore acts most prudently. Some think and say that Catholics are bound to accept and to follow any opinion or any advice their confessor

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might give them. I hope I need not assure this intelligent audience that Catholics are bound to do nothing of the kind. Vice can never become virtue nor can virtue ever become vice, no matter what may be said, nor who may say it. If my confessor were to tell me to do something that my conscience would tell me was wrong, I could not do it, not even if he were the most learned man in the world. If I want then to act upon this opinion, I must, if I can, first reason myself out my conscience; that is, I must, if I can, first convince myself that what he tells me to do is lawful for me to do. This is the doctrine laid down by every Catholic moralist that has ever written on the point.

"But," spoke up the old gentleman, "I can well understand how all Catholic writers and theologians as you call them, speak and write in such a strain, but what of our side of the house? What of those who belong to our creed? I would like to hear from them."

Just a moment, my dear friend, and you shall hear from them. I will give you ample testimony from what you so graphically term, "your side of the house." I have here among my papers the very testimony you seek.

Gibbon in his work, "Decline and Fall of the Roman Empire" writes: "The scholar can not resist the weight of historical evidence which established the fact that confession was one of the principal points of the faith of the Papal Church, during all the period of the four first centuries."



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Louis Bayle (died 1632) Chaplain to James I says: "Remember to send, if possible, for some holy and religious minister, not only that he may pray for you at the moment of death, for God in this case has promised to listen to the prayers of the pastors and elders of the Church; but also that, upon unfeigned confession and repentance he may promise to you absolution of your sins. For as God called him to baptise you, so He gave him also the vocation, power and authority, provided you repent, to absolve you of your sins; "to thee I will give the keys of the Kingdom of Heaven, and whatsoever thou shall bind upon earth, shall be bound in Heaven, and whatsoever thou shall loose upon earth shall be loosed in Heaven."

James I, King of England, has this to say: "As for me I approve of even private confession made to a clergyman and I wish from my heart that it were more in use amongst us than it is, it being an excellent practice, particularly to prepare men worthily to receive the Sacrament."

Leibnitz has written: "Almighty God bestowed upon His Church a great blessing by conferring upon it, the power of forgiving and retaining sins. This power is exercised through the priests, whose ministry no one can despise without sin. \* \* \* The remission granted either in baptism or confession, is equally gratuitous, equally founded upon faith in Christ. Penance is in both necessary for the adult,

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with this difference, that in baptism, apart from the rite of ablution, God has left no particular prescription; whilst in the Sacrament of Penance, to him who will be cleansed, it is commanded to show himself to the priest, to confess his sins, and undergo, according to his judgment, punishment which may be to him a warning for the future; and as priests were by Him established physicians of souls, He wills that the sick should disclose to them their maladies, and make known the secrets of their consciences. Hence they relate that Theodosius being penitent rightly said to Saint Ambrosius: "To you it belongs to show out and prepare the remedy; to me it belongs to take it. \* \* \* Those remedies are the injunctions of the priests to the penitent, that he may become sensible of the sin already committed and avoid it for the time to come. They are named satisfaction, because this obedience of the penitent is agreeable to God, and diminishes or entirely remits the temporal punishment which otherwise God will require of us. It can not be denied that this institution is worthy in all respects of the Divine Wisdom. Assuredly there is nothing in the Christian religion so noble, so beautiful."

Luther writes: "I would rather bear the tyranny of the Pope than consent to the abolition of confession." Again: "Before God one ought to acknowledge himself guilty of all his sins, nay, of these which

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he knows not ; yet we have to declare to the confessor only the sins which we know and which we feel in our hearts. Which are those sins ? Examine your condition, your state of life, upon the ten commandments ; that is, if you are a father, mother, son, daughter, master, mistress, servant, see if you were disobedient, unfaithful, slothful ; if you offended any one in words or deeds ; if you were guilty of theft, negligence ; if you caused any damage."

In the famous "Confession of Ansburg," composed by the followers of Luther we read : "Our Churches teach concerning confession, that the use of private absolution should be maintained in the Churches. \* \* \* Confession is not to be abolished in our Churches, for we are accustomed to give the body of our Lord to none except to those who examine themselves carefully and receive absolution."

Many more illustrations from your "side of the house," could I produce but surely those just quoted sufficiently elucidate and prove beyond a doubt the point at issue.

May we now cherish the hope that what we have said to you, may be taken in that charity in which it was given and that it may work to the end that, the grace of God cooperating, withal you may see the truth and seeing it, may embrace and profess it, as it is in Jesus Christ.

*Devotion to the Sacred  
Heart of Jesus. \* \* \**





*Devotion to the Sacred Heart of Jesus.*

**W**HAT the compass or polar star is to the mariner midst wind and wave out upon the bosom of the trackless ocean, the devotion to the Sacred Heart of Jesus is to the Christian, buffeted by the billows of trial and temptation, on his voyage over the sea of life—his guide, his solace, his hope.

This devotion to the Sacred Heart of Jesus, the Son of God, dates back to the very twilight of Christianity. Indeed we may truthfully say that it has its fountain in the very mind of God Himself. Ere the Sacraments were given to men, long before the many other objects of devotion were venerated, the ever-blessed Virgin Mary adored the Sacred Heart of her divine Son; her spouse the faithful St. Joseph revered it most affectionately.

Scarcely had the earth been blessed by the birth of Jesus in the stable at Bethlehem, when the shepherds and the wise men sought out, by a heaven bestowed knowledge, the Saviour of men and offered homage to His Sacred Heart. When for the first time He was carried to the famed temple of Jerusalem, His Father's house among men, the holy man, Simeon and the saintly Anna, were witnesses of His beauty, and overcome with the love for the Sacred Heart the man of God cried out, "Now, oh Lord, let Thy servant depart in peace for his eyes have seen the salvation of Israel," which is the glory of the Sacred Heart. The

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Apostles and the disciples whose hearts glowed with love as they conversed with Him were most lovingly enlisted in this devotion to the Sacred Heart of Jesus; they studied it, they loved it.

Upon the very threshold of His public mission-work the beloved Redeemer invited all men to learn of Him that He was meek and humble of heart; from this Sacred Heart, source eternal of all blessings from heaven, came the Holy Eucharist, the most precious of gifts. He wished that as He was uplifted on the cross, His heart would be opened and to remain through the ages to be a sure refuge, in time of peril, for all men. Thus it was that this devotion to the Sacred Heart of Jesus had its origin, its increase and to-day receives its crowning glory, so to say, in the solemn consecration of the whole world, by the Apostolic letter of our Holy Father, Leo XIII. to this most holy and divine Heart.

The Apostles spread the devotion whilst proclaiming the Gospel. The Fathers of the Church loved it in an especial manner and tenderly cared for its preservation and propagation. The saints of every age and clime were devout servants of the amiable Heart of Jesus. When, in His own especial season, Jesus desired to unfold the riches of His Sacred Heart, He graciously made known to His devoted servants that He would open up his treasures and pour out abund-

### *Sacred Heart of Jesus.*

ant benedictions on all who would consecrate themselves to His Sacred Heart.

Hence Pius IX., of blessed memory, announced in the Apostolic Letters of Beatification of Blessed Margaret, August 19,th 1864 that: "Jesus, the author and finisher of our faith, desired nothing more than to kindle the flame of charity by which His heart was burning in all ways in the hearts of men \* \* \* but that He might the more kindle this fire of charity, it was His will that the veneration and worship of His Sacred Heart should be instituted and promoted. \* \* \* To Blessed Margaret, fervently praying before the most August Sacrament of the Eucharist, it was made known by Christ our Lord, that it would be most grateful to Him if the worship of His most Sacred Heart, burning with the fire of charity for mankind, should be instituted."

The heart of our Lord and Redeemer, Jesus Christ, is the object of this devotion. In Him there are two natures, the divine nature and the human nature, but only one Person, and the Heart of Jesus is the Heart of a divine Person, the heart of the Word made Flesh. To the divine Person is due supreme cult; hence supreme worship is the prerogative of the adorable Heart of Jesus, which is inseparably united to the Son of God. Such is the doctrine of Holy Mother Church, and she reprobates all teachings not conformable to this doctrine.



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The devotion to the loving Heart of Jesus has a threefold purpose. In the first place it tends to awaken gratitude in us in return for the love of Jesus Christ, love symbolized by His amiable Heart and which moved it to overwhelm us, so to speak, with His gifts, to undergo for us a most bitter passion, a cruel death, and to institute the most Holy Eucharist. It leads us to offer Him, by a testimonial of our ardent piety, some compensation for the many outrages and indignities heaped upon Him by the greater number of mankind. Finally it proposes the Heart of Jesus as an example in order to inspire our hearts with the same sentiments, the same affections which filled His most Sacred Heart during His mortal life, and which continues to animate it in His sacramental and celestial life.

Its antiquity its object, its manifold aims clearly evidence that there can be no devotion greater and none more comforting. Now, whereas the object of our homage is the epitome of our religion, and since the numerous ends of this devotion are comprised in its imitation it should sink its roots deep down in our hearts to the end that we love Jesus more and more during our earthly pilgrimage, that we may be judged worthy to love Him and praise Him eternally in heaven. Oh, Heart of Jesus, make us love Thee with all our mind, all our strength and all our heart!

### ***Sacred Heart of Jesus.***

Let us repeat again and again, in the words of the "Following of Christ," book 3, chapter 21: "Give me, O most sweet and loving Jesus, to repose in Thee above all things created: above all health and beauty, above all glory and honor, above all power and dignity, above all knowledge and subtlety, above all riches and arts, above all joy and gladness, above all fame and praise, above all sweetness and consolation, above all hope and promise, above all merit and desire, above all gifts and presents that Thou canst give and infuse, above all joy and jubilation that the mind can contain and experience; in fine above angels and archangels, all the host of heaven; above all things visible and invisible, and above all that which is less than Thee, my God!"

With hearts animated with these generous impulses, we may well exclaim with the Apostle, "Who now shall separate me from the love of God!" Or the love of God is enthroned in the Sacred Heart; it is the channel of God's love to us. Honor it, love it, adore it before men that He may honor you before His Father in heaven. Blessed be forever the most Sacred Heart of Jesus!



*Rev. Eugene O'Callaghan,  
Died February 26, 1897, at Loretto  
Convent, Loretto, Ky. Requiescat  
in Pace.    ♣   ♣   ♣   ♣   ♣   ♣*



*“From my youth I loved and have sought  
out wisdom. . . . For her sake I shall  
have glory among the multitude and honor  
with the Ancients, and by means of her I  
shall have immortality.”—Wisdom viii, 5-12.*



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**M**AN seeks to perpetuate himself in his works; but the glory of this world is ephemeral and all human grandeur is tributary to death. Whatever may be the excellence whereby one man renders himself great among his fellow-men, whatever place he may occupy in the minds and hearts of his contemporaries, the sable messenger inevitably comes, unbidden and rapid, to dissipate all borrowed grandeur, and to reduce the human creature to the conditions of his sad mortality.

After a few days given to sorrow, to mourning, to sterile regrets, oblivious mankind resumes its onward march, suspended an instant, as we find upon the field of battle the broken ranks of soldiers closing in to fill up the bloody breach made in them; the prestige of a man clothed with great power and majesty, vanishes with the noise of his obsequies; and speedily oblivion rests with a profound silence upon his neglected grave.

Such is not the destiny of Christian greatness. The man who builds upon the shifting sands of human opinions, sees them perish forever with the fragile edifice constructed upon them; but he who builds upon religious truth, builds upon the Rock of Ages.

Let the ebb and flow of human contradictions come and go, his work is unchanged and unmoved, because it is firmly grounded upon God's own crea-

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tion. And when the ingrate remembrance of men, as it recedes into the dark vista of the past, no longer cherishes his memory, there is in heaven a just appreciation of merit, of good and faithful service, for God remunerates with an imperishable laurel the least of the labors of man, done for His honor and glory; there is here on earth a Church immortal, loving mother, who will hold sacred as her own life his memory and his name, and insure to them the recognition and benediction of generations yet to come.

Had the world to glorify the charming existence that has just become extinct in our midst, we would behold it, midst the pomp and glitter of ceremonials, placing at the same time upon his bier crowns, dedicated to nobility, to friendship, to virtue. But with what more lasting ritual does religion crown those beautiful endowments of character. He whom Holy Mother Church mourns over with us, possessed in a high degree those enviable, beautiful traits. His good and affectionate heart knew all the sympathy, all the sweet tenderness of friendship; but broadened by divine grace, it broke through the bounds of narrow acquaintance and elevated itself to those tender duties of unselfish, of unbounded charity. The virtue of this man of God was a sacerdotal virtue; and the whole course of his life, laborious and pure, is not unworthy the ideal type that Christianity fosters and imposes upon its ministers.

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There is no true eulogy save the one which is the offspring of generous deeds; and the works of the life so thoroughly Christian, so beautifully sacerdotal, the course of which we undertake to briefly unfold, seem to me to be contained in the words of the sacred text: "From my youth I have loved and sought out wisdom; I became a lover of her beauty; I took her with me to live with me; knowing that she will communicate to me of her good things, and will be a comfort in my cares and grief: She gave me glory among the multitude and honor with the Ancients: Moreover by the means of her I shall have immortality."

Ah, if so many noble qualities, so many generous deeds, so many virtues, too soon taken away from us by that Messenger which no human power can turn away, have us to feel more keenly the extent of so irreparable a loss; if our eyes run burning tears seeing his place vacant, the altar covered with mourning, where so often were uplifted his sacred hands to bless us, which to-day are cold in death, let our hearts, united in the same Christian resignation and undying hope, learn to be comforted and consoled, in considering how true wisdom, the only object of the ambition of his well-rounded-up life, gave him even in this life honor and veneration, and assured him midst the ruins of all earthly hopes the triumphant joys of immortality.



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Such is the wholesome lesson offered us by Divine Providence, in the life and above all in the death of the good and holy man of God, Rev. Eugene O'Callaghan, late Director of the "Friends of Mary at the Foot of the Cross," at their mother house, Loretto, Ky.

Divine wisdom, who directs as He wills the course of human events and shapes the run of human life, when He destines man to some sublime calling, sees to it that all things requisite thereto tend to the accomplishment of his vocation.

The child believes, ignorant, unmindful of the future, but Divine Providence has care that in His own acceptable time man finds the gifts and surroundings necessary for him to bear out in himself some day those designs of holy wisdom. Thus the whole tenor of his life, who was called to be one day a priest forever according to the order of Jesus Christ, bore in living form, that providential stamp of a life destined to leave here below an enduring furrow. From his youth he showed evident marks of disposition and character that were to make the patient, prudent and safe counsellor and which presaged the true, saintly priest.

Eugene O'Callaghan was born in the County Cork, Ireland, on the 14th day of April, in the year of our Lord 1821. His father and mother were persons of most excellent standing; they were remarkable for

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their many Christian virtues, their simple, earnest piety and their great charity. His youth and young manhood were passed tranquil and pure beneath the paternal roof where he learned the love of labor, the love of his neighbor and of his God, the chief corner stone of his future life and elevation. After devoting some years in study preparatory for the sacred ministry, in his own home, he left his native hearth for the New World to prosecute here his studies and fit himself for the American Missions, then so much in need of priests. He found his way to Kentucky and was warmly received by the saintly patriarch of these regions, the great and holy Bishop Flaget.

Thus it was that Eugene O'Callaghan, called from on high to labor in Christ's vineyard, as one of His anointed, loved wisdom from His youth. Well did he seek after it not only in speculative study but in the practice of piety and virtue.

Fully equipped for the work of the ministry, trained in the very household of him whom he loved to call blessed, the beloved Bishop Flaget; schooled under the good bishop's own eye and hand, drinking in, as from a living fountain of science, the lessons taught him by the beautiful life of this saintly servant of God, Eugene O'Callaghan was raised to the sublime dignity of the priesthood in St. Joseph's Cathedral, Bardstown, Ky., on the 28th day of July, 1850, by the well-beloved and learned coadjutor to Bishop

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Flaget, the Rt. Rev. Martin J. Spaulding, D. D., who succeeded to the see at the death of Bishop Flaget, and afterwards became the honored and venerable Archbishop of Baltimore, Md. In speaking of these saintly and cherished fathers of their flocks and priesthood, Father O'Callaghan would be moved to tears, so devoted was he to their memory who were—as he loved to call it—“all to all.”

Trained by such teachers and otherwise admirably fitted by his virtues, Father Eugene O'Callaghan entered upon the discharge of his sacerdotal duties. His conception was remarkable, his word, without being brilliant, had the merit of true religion and the ring of sound philosophy, simple and clear.

His first charge of souls was among the good people of Union County, where for years he labored with the venerable Father E. Durbin, an apostolic man himself. From Union he was appointed to take charge of St. Stephen's congregation, Owensboro, Ky., from thence he went to Raywick, where he remained but a short time, when he was transferred to St. Michael's Fairfield, Ky., among whose kind people he faithfully discharged his priestly duties for over twenty years.

He possessed in an unusual degree the esteem and confidence of those among whom he labored without regard to station or creed. Exemplary conduct, daily work and conversation exceptionally pure, habits

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discreet and temperate, charitable and kind, are everywhere affirmed of him. He was singularly free from any disposition for mere empty show. His influence for good, although quietly exerted, was wonderful. All respected his judgment. And whilst he might not be classed among the great men in the ordinary acceptation of the term, yet I consider him as an extraordinary man since he unquestionably towered among his brethren in the solid elements of character.

He was great according to what St. Gregory Nazianzan so beautifully terms "personal greatness." You will find in him a devout child of the Church, a Christian of the old school, a theologian taught by God, an apostolic teacher, a minister of God, not according to the letter, but according to the spirit of the Gospel; to say it all in one word, he was a priest worthy of the name, and a priest by the institution and according to the order of Jesus Christ, always ready to be the victim; a priest worthy of double honor, according to the words of the Apostle to Timothy, chapter V, verse 17: "Let the priest that rules well, be esteemed worthy of double honor, especially they who labor in the word and doctrine;" for he lived holily in the true spirit of a priest and he brought up in the same holy manner those committed to his paternal care.

Well did he attend to and make his own the precepts of the Apostle: "I charge thee, before God and

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Jesus Christ, who shall judge the living and the dead, preach the word; be instant in season and out of season; reprove, entreat, rebuke in all patience and doctrine. Be thou vigilant, labor in all things; fulfill thy ministry." In the performance of those sacred injunctions of the Apostle no one could be more faithful. They were the daily practices of his life. In fulfilling his ministry he was ever watchful and his zeal never flagged from its primitive fervor.

In October of 1891 the much loved and lamented Father Francis Wuyts, then Ecclesiastical Superior of the "Friends of Mary at the Foot of the Cross," the Sisters of Loretto, passed into the home of his eternity, full of years and wisdom. At his death the Rev. Eugene O'Callaghan became the Spiritual Director of the Loretto community, Loretto, Ky.

With no little feelings of sadness he bade farewell to his beloved people of St. Michael's, Fairfield, who were so dear to him and who upon their part venerated the grand old gentleman, then in his seventies.

The good Sisters of Loretto received him with joy and bestowed upon the venerable priest the care and attention due his age and his beautiful life. He was to them in their dark hour of bereavement a kind gentle friend, a sympathetic Father. He soon learned to appreciate that at Loretto he was among his friends and in his Father's house.

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The devoted Sisters and Novices experienced the wisdom of his wise counsels, the soothing influence of his words of comfort, hope and peace in the priceless encouragement he daily offered them. Wherefore I know of no tribute to him more touching or tender than the general sense of personal loss felt at his death by the Sisters, Novices and pupils of Loretto.

Warm-hearted, kind and lovable he drew his friends close to him, and they loved him for his virtues, while they admired him for his great simplicity. How blessed he esteemed himself to be at Loretto in the calm even-tide of life, where he received every kindness and attention, which respect and devotion could bestow.

Here in his quiet secluded Loretto home he was happy. In the beautiful glowing sunset of his eventful career we may well liken him to the ripened fruit, mellow and fragrant. The ripe experience of his many years, the aroma of his virtues, were blessings, fully appreciated to all at Loretto. The undisguised tenderness of a generous heart, the unrestrained outpourings of his pure affections dispensed much peace and great joy to those who knew him as a kind Spiritual Director and Father, and who in turn clung to him with filial-like devotion.

On the 26th of February death cast a gloom over Loretto, carrying off their cherished Father. And who can describe the intensity of the sorrow that

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wrung the hearts of those who had been made happy by his generous affections? No human being. The memory of his virtues will live, and remain bright and beautiful, in those hearts who knew him and loved him.

"He never made a brow look dark  
Nor caused a tear but when he died,"

Hence,

"To live in hearts we leave behind  
Is not to die."

In the presence of death which makes the bravest heart quake, he adored, without a complaint, the hand that was so soon to crown his head. Not a tear did he shed over his destiny which appeared to him bright; nor was he overcome by the tender sympathy that came to him from every quarter; but grave and confiding in God whom he glorified on earth, he awaited death with the serenity of the wise and the composure of a true Christian.

Oh how wisdom, loved by him from his youth, proved faithful to him in her promises! She gave him honor in the eyes of the multitude; she won for him a place among the Ancients; she was the companion, the sweetness of his life; and lo! now she holds up before his vision the beautiful horizon of immortality.

With what calm of mind and soul the careful sower sees the shades of night falling upon his day!

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What serenity in his soul by no means insensible to emotion! What fervor! What recollection!

When his devoted friend broke to him the news of his approaching dissolution, he prepared himself without effort to receive the consolations of the last holy sacraments and he put order in the affairs of his soul with his habitual calm demeanor. But a short while sufficed him to dispose of his earthly goods, thereby giving testimony of his little concern for the things of this world and of his great charity.

From henceforth his thoughts were of heaven. Nothing disquieted him, he was at the very portals of the holy vision of his God. Oh, how full of wholesome lessons is this peaceful death! "The life of man," says Saint Francis de Sales, "is a great work, the close of which is the most remarkable part."

"It would appear," as Bossuet writes of an illustrious Princess, "that he was not granted the free use of his will power to the end, but to confirm the assurances of his faith. In his agony he loved Jesus Christ. His strength rather than his fervor was wanting to him to embrace the crucifix. I saw his feeble hand, trembling, make an effort, his last effort to press to his lips the blessed sign of our redemption. Is this not dying in the arms and the embrace of Jesus?" His rosary was ever with him as in life he said it daily with much devotion, so to the end did he offer up this prayer to his mother Mary, and would not part with it



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till the sable messenger claimed him. Is this not dying in the arms and under the protection of Jesus and Mary?

Therefore :

"His day has come, not gone;  
His sun has risen, not set;  
His life is now beyond  
The reach of death or change,  
Not ended but begun."

All that was mortal of him was laid to rest in the holy grounds of the Convent Cemetery at Loretto, to mingle with the ashes of the holy ones of God buried beneath the sward of this hallowed spot.

It was there that he wished to be buried and rest forever. It was his last will that he be given place in death with those he loved so well and served so faithfully.

Whether I have spoken of him as I would desire or as becomes the occasion, my tribute is certainly sincere, is heartfelt.

Father Eugene O'Callaghan, rest in holy peace, and may light perpetual shine upon you.

Friend, Father, a fond and affectionate farewell.

\* \* *Panegyric of* \* \*  
*Mother Dafrosa Smythe.*



*"Precious in the sight of God is the death  
of His Saints."*—Psalm 115, v. 15



*Panegyric of Mother Dafrosa Smythe.*

**T**HE immutable word of God, "thou shalt die," embraces all men. Some go into the home of their eternity almost at the dawn of earthly life; some unfold like a delicate flower and fade in early youth; others live on the prime of life and astonish the world by passing away in the day of their strength, while a few do not wander down the dark valley until the infirmities of age have at least partially severed the strong ties that bound them to this world. Is there a choice of times for our final emigration? God's own words appear to indicate otherwise and he knoweth best.

The thought of death viewed from a spiritual standpoint, does not disclose the grim reaper as an enemy to man. With this exit before our eyes the things soon to disappear are seen in their true light and valued accordingly. Wealth looks the tinsel that it is; ambition is detected in his phantom guise; happiness is known as the elusive myth pursuit ever proves it to be.

If there is a moment during a man's career when he finds his best laid schemes, his proudest thoughts to be what Solomon declared but "vexation of mind," it is in the face of Death.

One has passed from our midst to whose worth a wide extended sorrow bears ample evidence. The whole Society of Loretto has sustained a serious loss in the death of Mother M. Dafrosa, while individual

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hearts are still keenly feeling the pang of giving up a personal friend. Almost every living member of the Order has come in contact with this holy woman, at some period of her religious life; some have had domestic or official relations with her, of years standing and many have been under her care during the incipency of their religious career. Women of mature years and some beginning to call themselves old can point to all that is left of their once dear Mother and say, "she was the mother of my soul and trained me to walk in the path of perfection." Whatever may have been the circumstances that led to intercourse with Mother Dafrosa the general verdict is the same; on every side you will hear her named as one who sought to do her duty, as she understood it, notwithstanding opposition from without or friendly dissuasion from within. She believed religious were called to abide beneath the cloistered shelter, they had chosen, to do within their own sphere the simple duties suited to their state of life, and be guided by their own constitutions and not by the mutable opinions of those, whose interests and affections were not centered where her own had for long years reposed, in the Society of Loretto. Thoroughly conversant with religious life she knew well its history and its meaning. She fully understood that each Society has its laws, its customs and its own peculiar spirit adapted to its foundation and object. Whenever it

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falls to our lot to become members in any one of them we are at once reminded that we put on the spirit of that Order. The Society which the word of God calls the world, has its spirit which St. Paul terms the "spirit of the world." But when the grace of God is infused into our hearts, whereby we are separated from the world and divested of its spirit, another spirit is vouchsafed us, hence the same Apostle speaking of the Society of the children of God says: "we received not the spirit of the world, but the spirit which came from God to know the things which He gave us." If the one whom we now honor had been filled with the spirit of the world she would have been imbued with ideas of the world and would have gone on, like those who follow its mandates, upon the broad and open road seeking the world's pleasures and vanities; but being filled with the spirit of God, she well knew what He bestows of gifts; a treasure which is never lost, a never ending life, the heritage of Jesus Christ, a participation in His glory. The spirit therefore of the world, her religious soul abhorred and anything savoring of pomp and vanity was in her eyes a bold intruder when it penetrated her cherished seclusion.

Maria Smythe was born March 13, 1818, at the town of Little York, Pennsylvania. Both parents were good Catholics, her father Edward Smythe having first seen the light in Ireland where "the faith and

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the shamrock grow side by side;" he came to America however in early childhood, and was a thorough American in the best sense of the word. He married Katherine Kain, an estimable young woman, from Maryland. It is not then surprising that the child of such worthy parents should evince from her tenderest years a strong inclination to piety. Her father died before little Maria could do more than lisp his name, and thus were the bonds between mother and child drawn closer year by year. They were all in all to each other. Gettysburg and Baltimore were successively the homes of Maria and her mother and in the latter city, the child received the rudiments of education from the Sisters of Charity. From Baltimore the family moved to Louisville, Ky., and the girl not having completed her education was sent by the advice of Rt. Rev. Bishop Reynolds to Loretto Academy in Marion county. This was in the early thirties when the buildings and equipments of that day were not quite in the style of the present magnificent structures; still the young scholar's heart was so favorably impressed with the holy simplicity of her surroundings that she aspired to become a dweller for life within precincts so sacred in her eyes. Her call to the religious life proving genuine she sought admittance into the Loretto Society and was received as a candidate February 14, 1837. As was customary at the time she was allowed to wear the postulant's veil;

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but she was not clothed with the holy habit, until Rt. Rev. Bishop Chabrat returned from the first Plenary Council of Baltimore, just three months later. Mother Josephine Kelly was the Mother Superior, when the future Sister Dafrosa began her career as a postulant of the Loretto Society.

The Rule of the Loretines at the period of Sister Dafrosa's entrance was much more rigorous than at present, having been modeled after the Cistercian rule, followed by the Trappists, whom Rev. Charles Nerinckx, the founder of Loretto, exceedingly admired. But rude fare, hard bed, early rising, long prayers and a laborious day did not daunt the fervent novice. For five years after her reception, Sister Dafrosa remained at Loretto, the Mother House of the Society; thence she was transferred to Calvary, the "Holy Marys," of Father Nerinckx' day, where she resided for twenty-seven years as teacher, Prefect of studies and later superior, filling each position with marked success. During her administration the boarding school at Calvary was one of the most successful in the State.

Still higher official positions were in store for the unassuming religious. In 1870 she was elected Treasurer of the General Council which governs the whole Order. Her experience as local Superior, had prepared her for the duties of the office while her natural ability found herein a wider field, and proved her to



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be no ordinary woman. The tact for business she displayed and the virtues which she faithfully practiced under ever varying circumstances pointed her out to her Sisters in religion as one worthy to step still higher and in 1876 Sister Dafrosa was raised by popular vote to the dignity of Mother Superior. She had previously served one term as Mother Assistant and during several years had held the most responsible and important, if not the highest office in any religious order, that of Mistress of Novices.

How many can testify to the blessed influence of Mother Dafosa's holy life, during the years she passed among the ardent young souls just stepping into the path of perfection and burning with eagerness to become Saints in the shortest time possible. Well did this wise Mother know when to check and when to encourage, when to delay and when to urge. Her natural dignity inspired her spiritual children with respect, her ready sympathy won their love; her unmistakable virtues inspired them to imitate one, who seemed to imitate the Great Master, Jesus Christ.

In 1879 Mother Dafrosa, being no longer eligible according to the rule for re-election yielded the office of Mother Superior to Mother Ann Joseph Mattingly and was sent by the Central Council to fill that of local Superior at Florissant, Mo. This is one of the oldest and most important branch houses of the Loretto Order. Having governed the community of

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this house for six years, she was again elected Mother Superior and re-called to Loretto, Ky., to preside over the governing Council. Though submitting to the will of God and the wishes of her Sisters, it was evident that this time she entered upon the duties of her station with great reluctance deeming herself by reason of age and some of its attendant infirmities no longer able for the work such an office entails. It was something more than a compliment when the Society notwithstanding her advanced years once more elected her to the office of Mother Superior, hoping that she might be able to discharge its duties. It was a recognition of her worth. The venerable religious was touched with gratitude and made more conscious of the warmth of affection and love which her Sisters in religion cherished towards her in their hearts. Being in spite of her tearful protestations elected for a second term, she embraced the first opportunity to lay down a burden, so heavy for age-worn shoulders, symptoms of paralysis began to manifest themselves, and Mother Dafrosa wrote privately to the Bishop of Louisville, begging to be released from the cares of Superiority. As she feared her affectionate children might in some way interfere with her wishes on this point, she told no one of her written petition to his Lordship, nor was she willing for the community at large to be apprised of the step she had taken, until it became necessary to call upon

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the Sisters to elect her successor. After her resignation Mother Dafrosa sought her place in the ranks of the Sisterhood, and turned her thoughts and prayers towards the goal from which she hoped she was not far distant. God saw fit, however to prolong her life for eight years which were spent by the cherished invalid at her dear Loretto, the chosen home of her young heart's consecration, and the spot where she was glad to lie in her last earthly slumber. The heavy burden had been laid low. The weary frame is at rest. The spirit winged its flight to the bosom of its Creator April 29th, and is, we have every reason to believe, with its God in the company of Jesus and Mary. Dear Mother! Rest in peace, such peace as God alone can give to hearts, that long have sighed to find repose within the Sacred Heart. Over your lowly bed the tender green of spring shall make a verdant covering, bright daisies soon shall lift their meek faces to the sunshine, the flowers of summer will bloom in beauty above your ashes, the snows of winter will weave over your grave a mantle of spotless purity and upon a simple slab shall be inscribed the name of her who sleeps beneath; her numbered years of earthly pilgrimage; the date of her release! And this is all, all the record of that chequered life? Yes, all, as far as this world is concerned, she would not ask for more. The alms of prayer she will be happy to receive, should some faults of human frailty

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detain her dear soul yet a little while from the haven of eternal rest, and such alms we are sure will be freely bestowed, since she was so fortunate during life as to belong to a religious body, one of whose blessed obligations is to pray long and fervently for its departed members. Widely known and generally loved, Mother Dafrosa is not likely to be soon forgotten in the prayers of her devoted children and friends. She deserves all still in our power to give. She is gone from this earthly scene but the subtle influence of her holy spirit seems to hover about the home she loved and the hearts that loved her. The golden bowl of a true, a noble and religious life may be broken, but the gentle christian virtues, the kindly deeds which have filled it with beauty and worth still remain. Memory paints a vivid picture of her gracious life and recalls the words, the very tones, that often penetrated the heart as well as the ear. She wished every one to adopt the motto to which she probably attuned her own soul, "seek first the kingdom of God." Fidelity to duty she considered a sure test in judging the characters of others; self-sacrifice always touched her deeply; in a word she had a keen appreciation of all that is noble, good and holy in human conduct.

As the zephyrs winging their way over a bank of violets bear in every direction the delicate perfume of these flowers, so does a pure life carry with it the

*Panegyric of Mother Dafrosa Smythe*

fragrance of exemplary virtues; she lived among us for God's honor and glory, for the edification of others and for the sanctification of her own soul. With all true children of Father Nerinckx, Mother Dafrosa was specially devout to suffering Jesus and His sorrowful Mother; she gloried in being a Friend of Mary at the Foot of the Cross. And now she has been welcomed, let us hope, into that Land where the cross is held in honor and those who stood beside it to the end are conducted to other heights beyond our power to describe. "Precious in the sight of God is the death of His Saints."

There but remains the lesson to ourselves of a long and holy life, like this one. What are the sorrows of this land of exile compared to the peace that remaineth for the children of God? Let not your hearts be troubled; love life only as Mother Dafrosa loved it; as an exile loves the journey, at the end of which he will behold with a gladsome heart his own, his native land; love life in the spirit in which the Saints have loved it, for the glorious resurrection that is certain to follow the humiliations of Calvary, and none need fear the last dread summons to a world beyond.

So live, that in thy long, last sleep

Smiles may be thine, when all around thee weep.

✿ ✿ *Panegyric of* ✿ ✿  
*Mrs. J. W. Fowler.*



*"O death, where is thy victory?"*

—I. Cor. xv, 55.



*Panegyric of Mrs. J. W. Fowler.*

THE unalterable decree of our dissolution—"it is appointed unto men once to die"—embraces, in all its fulness the scope of human knowledge. It is the science of all peoples, of all classes and of all ages.

Autumn, with its mellow fruits and sere leaf, provides disorders which shatter the most robust frame and undermine the strongest constitutions; the winter's biting frosts, withering winds and chilling cold turn those disorders into fatal diseases; the spring, with all its beauty, finds flowers with which to strew our bier; whilst summer gives verdant sward and brambles green to deck our graves. The thought of death justly weighed, religiously meditated on and pursued to its ultimate ends, opens up to man the true path that leads to life and reveals to him its never-ending reward. Pagan philosophy taught, in years ago, what Christian philosophy teaches and emphasizes, that the knowledge of death is the science of man's existence from the cradle to the grave.

Saint Augustine, one of the greatest minds of ancient or modern times, avers that death is the knowledge par excellence of man. Kings have laid aside their crowns and their scepters, replacing them with sack cloth and ashes; the great have put away their insignia and their emoluments of office, donning the habiliments and sharing in the hardships and misery of the poor; the learned have taken refuge from the



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distracting elements of the centers of great commercial emporiums, withdrawing into quiet and solitude. This they all did for the sole purpose of finding more composure for mind and soul, to more thoroughly grasp the sublime truth of death and prepare to discharge the duty to the Supreme Ruler of the Universe which rests upon all of mortal mold.

If there is a moment in the life of man when he finds all his well-laid plans, all his ambitious designs and all his proud thoughts—styled in the word of God, “vexation of mind”—about to perish, it is undoubtedly upon the threshold of that time and space where he must stand to convince himself unmistakably of the utter nothingness of all that is earthly.

While a pilgrim on his journey of life here below, man does not possess the real good, nor does he sustain irreparable loss. He may recover from a profound humiliation through some great and brilliant success, or from the loss of fortune by some felicitous speculation. The sinner, too, can restore to his perturbed and tainted soul its lost innocence by penance. But when man reaches the final limits of his earthly course death grapples with him and holds him fast, as in a vise, just as it finds him.

Where falleth the tree, spake God’s holy spirit, in a most energetic simplicity, there it will remain; and in that hour wherein it is said of man, he is dead! we may herald it around in no uncertain tone, he is

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doomed to life eternal or everlasting death. His just or unjust demise, therefore, is the all-absorbing concern of every sincere Christian.

When the word of the priest of God is heard—in reverential obedience to holy Mother Church—on the occasion of the obsequies of the dead, it is not to add to her sombre funeral rites by any unwarranted tokens of grief; nor is it to cater to the unseemly ambition of the living in any attempt at fulsome eulogy of those who depart this life. A nobler motive by far is hers in the solemnity of her funeral orations. Her office is to direct her ministers in the performance of the last sacred ceremonies over the dead, to impress upon the minds of the bereaved and sympathizing hearers that a common goal awaits them all. "To-day for me, to-morrow for thee." This she does that the remembrance of death may awaken in them a wholesome fear in the present life of God's justice and force them to mantle their faces with the blush of shame, by reason of their pride and vanity ere the climax is upon them, which Divine Providence has fixed to frustrate their foolish designs and to scatter their ashes like chaff before the winds.

"'Tis but a flash of lightning, but a break of the wave,  
Man passes from life to his rest in the grave."

The problem that has often disturbed the schools of philosophy, which is preferable for man, to live to

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a ripe old age or to be after a short span of time released from the coils of this body of ours?—is indeed one of greatest moment.

We know but too well the common opinion of men upon the subject. In view, however, of the untold erroneous views, accepted with avidity by the masses, we will here take counsel of right reason and truth only, which we know to contain the virtue properly to guide the minds and hearts of men.

It is evident from the outset that the uniform steadfastness with which all animated nature is so tenacious of life—clinging to it, as does the vine to the giant oak of the virgin forest—would forcibly elucidate, nay, solve the problem. Life is a gift of God, hence it is right and proper that we make use of every just means to continue worthy of our Sovereign's favors.

Again we find amongst the first children of men—when the world was more innocent and yet in its infancy—that some of them lived upwards of nine hundred years; but with the increase of wrong-doing came the shortening of life. God, whose omnipotent word should be the unswerving rule of our life, incensed at the woeful shortcomings of man, threatens him in His ire to lessen the number of his days. On the other hand, He promises a long life to those who keep His commandments. Furthermore, if this life is the fecund field, wherein we are to sow in order to

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reap a glorious immortality, must we not seek to have that field both ample and spacious to put us in a position to gather in an ample harvest?

To complain then of the close of a laborious life would be to find fault that the ripened fruit drops from the over-loaded bough, that the golden harvest bends to the sickle. Who, then, would venture to say that a long life is an unenviable enjoyment? Reasons such as these which delight our senses, may readily gain the ascendancy; yet there are maxims stronger and more vigorous which champion the claims of truth.

In the first place I must state frankly that at best man's life is not long, and to wish for many days in this sin-stained and fleeting world is not to understand one's own heart. This we affirm upon the well-founded principle laid down by the great Saint Augustine. He holds that whatever comes to an end can not claim long duration. The reason of it is obvious. That which comes to an end passes away, and length can not be measured in that which does not exist.

Just as it seems to no purpose to fill up a vessel to overflowing, if it is to be shattered and all its contents wasted by a single blow, so it is with life, since a long and a short span of life are evened up by being gathered in the harvest of mortality by the inevitable hand of the weird spirit of the glass and the scythe. Men differ widely in their estimate of life. Some there are who do not appreciate it, whilst others, the greater

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number, deem it a signal privilege, to be able to reach an advanced age.

But can we not harmonize these two seemingly antagonistic opinions by a third, which gauges the worth or love of life, not by its longevity, but rather by the use we make of it?

So thoroughly convinced will we become of the importance and truth of this last claim that we will freely confess the danger there is in a long life, filled out with vain, foolish enterprises or criminal pursuits; on the other hand a life rounded out with the righteous deeds for eternity will be held noble and sacred according to the Holy Spirit's own words: "O death, where is thy victory?"

For this reason shall I bless a thousand times the wise and prudent years of Mrs. J. W. Fowler, because from her youth to the close of her beautiful life the fear of God was her guide, charity her daily practice, a desire of heaven all her love and all her hope.

We may compute time by hours, days, months, and years, in which, however, time is as nothing, since shorn of all else it has neither form nor substance. Time is only in vanishing; that is, time's whole being is in passing away, hence its being is as nothing. This we further establish by the teaching of the Psalmist: "Behold, thou hast made my days miserable; and my substance is as nothing before thee." Time speeds

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by like the lightning's flash and forever; so that no being can be more than that to which it is linked by the closest bonds. It is likened to a volatile vapor, which comes into existence to perish in the very act. So strangely, so mysteriously does it draw me after it that if I go not with it I am lost, and if I go with it I am lost; for time is in vanishing, and "man passeth as an image." Thus it is with time in its constant flight; but consider it now under a different aspect, that of its being assimilated into eternity. The immutable, the permanent presence of eternity, holds within its embrace all the stages of time, wherefore we claim that time, after a fashion, may be gathered into eternity.

It has pleased God to compensate us for our loss in the certain and irreparable passage of time in making it a medium whereby we may win eternity. This important distinction in time considered in itself and in reference to eternity establishes this significant truth.

If time in itself is as nothing, it becomes evident that all time is irreparably lost to which is not affixed something more lasting, more stable, than itself, something more substantial, which can pass beyond the confines of time.

Reasoning upon this principle, we take a glance at an aged person whose locks have silvered midst the pleasures, the frivolities, even the honors of life. What

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if his hair be as white as the snowflakes of winter? What if he be a gentleman, a prince among princes! His life can not be looked upon as of long duration; I even venture the assertion that he has not lived. What, then, has become of all his years? They have fled, they have vanished. Nothing remains of them. There was nothing in all his years truly noble, nothing enduring which could give them form and substance. All his years passed without anything to show for them; how can they be represented as having duration? His life passed swiftly away and forever, bounding like the mountain stream, wildly rushing down the slope, or again darting like an arrow cleaving its way through the air into the boundless ocean of oblivion. All is dead in and with him. His whole life, void of deeds worthy of eternity, has no claim on the reward promised the good and faithful servant.

How different the life of Mrs. J. W. Fowler, so good, so virtuous, so humble and unassuming. Indeed if she had lived but few of the many years so well rounded out her life would be held to be a truly long one. For what life can be counted short when a glorious eternity is its crown? When I consider a life of fifty years so sedulously guarded; when I reflect on a series of years full of good works; when I see in a life so well ordered, so many days, hours and moments given to eternity, then it is I must exclaim: "Oh, time so well spent! Oh, precious years! Oh, death,

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where is thy victory?" Your avaricious grasping hand could not rob this holy soul of the eternity she so richly won by her life, for your domain is only over time.

Her great ambition throughout her life was to hold fast to what she received from God, so that all might pass with her into the dread beyond. The summons came not unexpectedly, and the grim reaper found her panoplied in the armor of a true, brave Christian woman ready to take her departure hence. She went down to the grave "like a shock of corn that cometh in his season." For her death had no terrors, for she schooled herself to that serenity of soul which could not be disturbed either in life or in death. In scanning the records of her life nothing irreligious, nothing unbecoming met the eye; her life was irreproachable, her death was truly beautiful. "Oh, death, where is thy victory?"

History's primal aim is the presentation of lofty ideals, and the inculcation of ennobling sentiments. It is meet that the portrayal of lives pre-eminently distinguished for patriotism, heroism or integrity should be conserved as exemplars to future generations, and that the mind of youth, ever imitative, should be occupied with the recital of noble deeds.

But not all the world's heroes and heroines find a place in history. The unwritten lore of perfect lives rounded out in silence and obscurity belongs to God's



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history, whose pages Eternity shall read. The simple tale of humble duties well performed interests the world but little; amid the roar of cannon, the melee, and confusion of battle, he seeks his heroes, in lofty places surrounded by the trappings of royalty or the blaze of heraldry, his heroines; more to him wealth and prestige than an approving conscience.

The even tenor of Mrs. J. W. Fowler's forty-six, years of life is broken by no startling crisis; her peaceful face chronicled no intense heart-struggle; not like the mountain torrent in the noise and turmoil, but like the meadow brook, which refreshes the traveller with its song, have her days rolled by.

Mrs. J. W. Fowler first saw the light of God's sun near the picturesque town of Fairfield, Nelson county. Her parents were sincere Christians and brought up their children by word and example in the fear and love of God. It is little wonder, then, that Mrs. Fowler, surrounded by an atmosphere of practical Catholicity and piety, should have evinced a thorough Christian character. She was humble in her ways, considerate in her words. With delight we can look back in retrospect upon her life, so strong in its make-up, so beautiful in its appointments. Callous, indeed, the heart that fails to admire such a life, so truly good, so gentle; so kind and charitable whilst in health, so patient in the suffering attending a long illness; so calm in death.

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As the winds sweeping over a bed of roses or a field of violets bear on their bosom the delicate aroma of these flowers, so a pure Christian life carries with it the fragrance of exemplary deeds, noble virtues and Christian graces. Need I tell you that such was the life of Mrs. J. W. Fowler? Yet such a life can not stay the approach of the sable messenger, and yielding to his power, she surrendered her pure soul into the hands of her Creator.

How her devoted husband shall miss her! What a sad, thrice-sad day for her little ones who have lost their mother! I shall not tell you to weep not. No, for never cause drew tear from mortal eye, greater, more sacred, than the loss of a mother. Your grief, your tears will form grateful offerings to the tears, the cross and the blood of Jesus and insure you a part in His glory.

"Oh, you," my children, "who suffer, you who are depressed and crushed under the weight of your sorrow, come to me and I will console you," spake loving Jesus to you. And the Mater Dolorosa beneath the cross, "is there sorrow like unto my sorrow?"

Your noble wife's, your tender, gentle mother's, life was devoted to noble duties and religious works, with a character, simple, amiable, loving, which insured to her victory for time and eternity. "Oh, death, where is thy victory?"

"So mayst thou live till like ripe fruit thou drop  
Into thy mother's lap, or be with ease,  
Gathered, not harshly plucked, for death mature."



✿ ✿ *Panegyric of* ✿ ✿  
*Very Rev. David Russell*

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*“With him that feareth the Lord, it shall  
go well in the latter end, and in the day of  
his death he shall be blessed.”—*

*Ecclesiasticus, i, 13.*



*Panegyric of Very Rev. David Russell.*

**W**ITNESSES of the changing scenes of life's drama upon the world's vast stage, we are strangely impressed by two conspicuous facts. We view with amazement the never ending travails of man, his wonderful energies, the discouraging hardships undertaken for ephemeral treasures; notwithstanding the brevity of his reed-like earthly existence. What activity? What an expenditure of vitality? What strange unrest? In certain paths of life are found some, prominent in State-craft conceiving and putting into execution gigantic plans for glory; elsewhere, men of science are wasting away amid arduous researches to gain renown, or seek to avert the vicissitudes of fortune in order to enjoy in their latter days quiet surrounded with abundance and luxury. Everywhere we behold ceaseless efforts to realize worldly advantages. How vain are those efforts? That which gives light and brilliancy to the scene is in an instant turned to gloom and darkness; that which gives life to-day, to-morrow metes out death.

Even now the present generation is losing itself in the generations of the past. Omnia cadunt. All perish, Kingdoms, Empires and men; we tread the very earth that soon, very soon will be our sepulchre.

Amid the outgoing and incoming of generations, we ask ourselves is this all of man—to be born, to live and to die? Those illustrious by their virtues; those

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conspicuous for their worth whose memory lingers in the annals of history; our fathers whose bones lie buried among us, are they but slime of the earth, vile dust? Will all my being be entombed? Is there naught beyond the grave? No further life?

No the grave is not the end of man. That which thinks and lives in us does not perish. The heart which craves happiness, the intelligence which seeks truth, will one day be fully satisfied.

“With him that feareth the Lord it shall go well in the latter end, and in the day of his death he shall be blessed.”

Well did he of whom we write fathom the wisdom of these divine words. Profoundly sensible was he of what awaits the faithful servant of the Creator. Nor was it an unusual occurrence to hear him sigh for the companionship of Jesus in the words of the great Apostle: “having a desire to be dissolved and be with Christ.”

Father Russell was in the broadest sense a sincere Christian, an upright man, a faithful friend, a true priest, not according to the letter only, but rather in keeping with the spirit and institution of Jesus Christ.

David Russell was born of thoroughly religious parents in Marion County, Kentucky, September 12, 1830. At his own hearth-stone he had the example of that Christian virtue and Catholic faith which make the Church's heroes. The biting frosts, the cold blasts

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of the winter's winds, ice or snow, sunshine or rain never prevented his devout parents from attending divine worship whenever obligatory upon them. The very hardships incurred by their pious efforts to serve God sank deeper into their souls the delicate plant of faith. Their child David, their first born, in due time, emulated the noble example of his God-fearing parents. From his youth he showed signs of what he was to be in after years. The qualities of mind and heart grew with his growth and waxed strong with each succeeding year.

His whole policy in life was to follow the path of duty, as the light of heaven and the voice of conscience opened it to him. He was ever guided by a fixed principle of mind, which led him to value that only which is honorable and to scorn whatever is degrading or unholy in moral conduct. He was a man of unflinching integrity. What he appeared to be, he was. Where you parted with him, there you would find him again when you met. There was no duplicity in his character. His veracity was never questioned. He was possessed of the high moral courage that could not be influenced by any base or sordid motive. He was not one who sought the plaudits of the moment, but rather the approving judgment of mature reflection. His ambition was to obtain that which was as lasting as the massive rock and not that which was as fleeting as the misty clouds. He was affable,



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approachable and simple as a child though withal firm and unshaken in what he conceived to be right. He was a stranger to hypocrisy. The thought that was in his heart corresponded with the words he spoke. He did not dissimulate. He appeared not with a smiling countenance while he nurtured ill-will against you in his bosom. One part of his character did not conflict with another. He was unaffected, open, consistent. In all the pursuits of life his guiding star was, what is the most honorable, what is the most worthy. Like the true man that he was he always acted upon honest and fair ways, not having reason to be guided by any sinuous policy. He was at all times candid because he was upright. He who shapes his life according to virtue and honor will always be true. Such a one is above suspicion. Even they who differ with him must honor him. They must look upon him with respect, seeing him move upon a plane superior to their own regardless of their opinions or disapproval. Such a man was Father David Russell. True men trusted him and esteemed him because they knew where to place him and on what basis his life was built. He had the consciousness of having done well his part in life and could look into the future without concern. If at times success failed to crown his labors, he at least had the consolation of having performed his duty in God's sight and he looked to the eternal reward. His conduct was fixed for he worked

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under heaven's guidance. He submitted to restraints without murmur and met hardships without flinching. To what reason suggests in favor of virtue, he added hope in God, which supplies supernatural courage. So great was his abiding faith in Divine Providence to right all wrongs in His own good time that he looked opposition calmly in the face confident of the justice of his cause. Hence at all times he might exclaim in the words of the Apostle: "For I am even now ready to be sacrificed; and the time of my dissolution is at hand. I have fought a good fight, I have finished my course, I have kept the faith. As for the rest, there is laid up for me a crown of justice, which the Lord, the Just Judge, will render to me in that day."

An ancient writer has said: "Friendship is the only thing in the world concerning the usefulness of which all mankind must agree." Friendship is a necessary element in human life. It is possible, nay it often happens, that a man does drag along a miserable existence in selfish grandeur, his life however can scarcely be called such; for he who would enjoy life must be able to surround himself with friends and if he will participate in the life of the hereafter he must find a friend in Eternity, Our Father who is in Heaven. Fidelity is a necessary quality in a friend, since no reliance can be placed in one who is not faithful. It follows, as night the day, that whatever relates

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to man's conduct in his social intercourse with his fellows, must claim a high place in the religious sphere of his being. "He that is a friend loveth at all times; and a brother is proved in distress." Friendship when sincere forms undoubtedly one of our greatest blessings. It doubles our enjoyments, it divides our sorrows. "A faithful friend is the medicine of life." What solace to be able to unbosom oneself to a friend, how lamentable for him who has no one to whom he may open his heart in an hour when all seems dark before him. Friendship is constant. He who vacillates can not be counted a true friend. Genuine friendship calls for entire confidence; requires the seal of trust to be inviolable; regards promises as sacred and presumes that we never seek our own good to the detriment of a friend. Grounded on the love of God, it inspires true piety, sincere devotion and offsets the difficulties of life. Those who have been fortunate enough to claim the friendship of Father Russell found in him all that is herein expected in a true friend. His friendship rested upon the love of God, on true charity that, "Charity that never faileth." He had as sympathetic a heart as ever throbbed in a human frame. His life was a series of kindly deeds, of generous charity. He tired not of well-doing and his fidelity and constancy to his friends are known to all who were acquainted with him.

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What gave greater charm to his friendship was the sacred character with which he was clothed, the priesthood. It ennobled, it elevated him; it directed, guided, blessed his friendship. He was indeed a faithful, consistent friend as he was a true priest.

Man measuring the dignity of the priesthood from the standpoint of human conceptions of rank and power, fails to grasp its true greatness. Many years are required ere the sacred character is assumed and its perfection is the work of an entire life; it is not a passing effort of the soul to shun vice, but a continuous combat to baffle its allurements. Saint Gregory has said of a priest of God: "he was a priest prior to his ordination." The great saint would have us know that this man possessed the virtues of the true minister of God before being invested with holy orders; he was a priest in his demeanor, his zeal, his innocence of life before his ordination. Truthfully can the same be repeated of Father Russell. Ever modest, ever desirous of good he practiced virtue as soon as he knew it; he anticipated by a sacerdotal career, his being anointed a priest of the Most High.

Having done his duty towards his parents in laboring for them upon the farm, he hearkened to the voice of God calling him to other things. With the advice of his Father Confessor he entered Saint Mary's College, Kentucky, to prosecute his preparatory studies and later completed with distinction his classics.

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The beloved and fatherly Bishop Martin John Spalding, the Bishop of Louisville, recognizing the young man's ability sent him to Europe to enter upon the study of theology at the renowned University of Louvain, Belgium. David Russell was raised to the priesthood by Bishop John Theodore Laurent, Bishop of Cherson in the Dominican Convent Chapel, Louvain, December 22, 1860, whereupon he returned for missionary work to Kentucky. After a few years of real apostolic labors he was sent to the American College, Louvain, as Vice Rector under the genial and truly great man and priest of God the well beloved Rt. Rev. Monseignor John De Neve who was an inspiration to every student who entered the college. The young priest's health failing it was judged expedient that he seek again his native clime. It was with regret that the students and professors parted with the young American. On his return home he was sent to Saint Thomas Seminary where he taught until called to the Cathedral of Louisville and soon thereafter was appointed Vicar General of the diocese. Once more broken in health from incessant labors, and at his own urgent request, March 23, 1871, he was appointed Director and Chaplain of the Sisters of Charity at Nazareth where he remained until his death, December 1, 1900, with the exception of two years. Here for nearly nine and twenty years he directed and guided by word and example those noble, generous self-sac-

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rificing souls, who gathered beneath Nazareth's hallowed roof to consecrate themselves to God,—in the ways of faith, hope, charity, patience and Christian perfection. How well he succeeded hundreds of holy women who were trained in the ways of God, by his wise direction and who now realize the benefit of his wholesome counsel, can bear ample testimony. Hundreds of others have been eternally crowned for having been faithful to his words of advice. At Nazareth was the crowning work of his life. He was devoted to the place and cherished his spiritual children there. He knew he was forming characters, training hearts and guiding souls who were to work in the vast and fruitful field of Christian charity, bestowing blessings wherever they went, spreading the Kingdom of God among men. How gentle, how kind, how affable, how considerate, was he at all times to the mature who sought his guidance and the young who claimed his care. Their rule was also his law, the bell his monitor, duty his watch-word. To Father Russell under God may be very largely attributed the steady growth, solid devotion and spirit of charity at Nazareth, where his efforts met the responsive zeal of those for whom he lived and labored.

Great was his devotion at the Holy Altar where daily he offered up the Sacred Victim and distributed the bread of life to those who sought strength and grace through the blood of Jesus of Nazareth. His

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demeanor at the Altar was an incentive to piety. Constant and painstaking was he in the sacred tribunal of penance where words of wisdom, consolation, encouragement, fell from his fatherly lips. What knowledge of God, of Jesus and Mary, of the Saints did he not impart in preaching the word of God to those who were his attentive hearers!

Not only the religious but the pupils educated by the pious and learned Nazarenes profited by his wide information and sacerdotal zeal. So identified was he with the welfare of illustrious Nazareth, that her interests were his interests; all the faculties of his mind, the affection of his heart, all the energies of his being were centered there. I am here reminded of what he spoke in response to addresses made to him upon the occasion of his silver jubilee as Chaplain of Nazareth. "If," said he, "when it shall please our heavenly Father to call me, if He find me worthy of His kingdom, as I fondly hope He will—and it be permitted the inmates of heaven to return to the place they loved while sojourning here below, I will often revisit Nazareth and say, this is the spot I most loved and cherished on earth. And when I sleep in years to come, if you children chance to return to Nazareth, visit my grave among Nazareth's sainted dead and say a prayer for Father Russell."

Well may fair Nazareth bewail the loss of such a Father! Not only the holy religious mourn his

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absence, not only the devoted pupils weep because he is no more; the very buildings look gloomy, the trees, the flowers, the groves and fields, all around and about the place appear to have borrowed language to tell you as you pass along the places once made holier by the presence of this true and great priest of God, "our friend, our Father is dead."

He has gone so recently that it is hard to realize that his once familiar form is not among you still and harder yet to know that you shall never more behold him at his posts of duty; in the novitiate, the sodality chapel, the confessional, the sick room, the Church. You miss him, you will always miss him. The place he occupied in your affections can not be filled by any other just as he filled it. From such a sorrow the soul recovers slowly and time only can heal the gaping wound. In your bereavement comfort may be derived from his beautiful death. "With him that feareth the Lord, it shall go well in the latter end, and in the day of his death he shall be blessed." When his friend and Confessor saw the hour had come to communicate to him that he would do well to prepare for death; it was with beating heart and trembling lips, he approached him on this holy subject. Father Russell was calm and collected. With entire resignation to God's holy will he simply answered, "fiat voluntas Dei," the holy will of God be done. My soul should be



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glad; "I rejoiced at the things that were said to me; we shall go into the house of the Lord."

Surrounded by several clergymen, the Superiors and some members of the religious sisterhood, he, in full possession of his senses, received with great piety and wonderful resignation, at the hands of his Confessor, the Sacraments of the dying, answering all the prayers with perfect composure. His was a beautiful example of the saints desire, "to be dissolved and live with Christ." Some days later he grew weaker and it became apparent that his last moments on earth were fast approaching. He desired once more a word with his Confessor and friend. It was the last expression of faith and hope in his Saviour, the last act of love towards his God.

Again the Mother Superior and the Sisters were summoned to his bed side where several of the clergy were in prayer. All made fervent supplications to Jesus of Nazareth to receive graciously into His embrace the soul of His faithful servant Father Russell, whose lips moved in prayer until his pure soul winged its flight to the throne of mercy. Every eye was moist, every heart was sad, all felt a friend, a father had breathed his last. Yet on bended knee their hearts gave vent to the words of the holy man Job so true of him who had just died: "The ear that heard me, blessed me, and the eye that saw me gave witness to

***Very Rev. David Russell.***

me; I was an eye to the blind, I was the father of the poor."

As a child going to its father, his soul broke the bonds that held him within his body of clay and carried by the hands of Angels, it knocked at the gate of heaven, where it was welcomed as the faithful servant he had been for seventy long years. I can not bid you dry your tears for you have lost a true friend, but lost only from this world; in a better land, his fatherly eye will not fail to turn, even from heaven's glory toward the home at Nazareth, and for its inmates will his supplications ascend to the dear Sacred Heart.

May God give rest eternal to the soul of this true friend.

A little mound of earth alone remains to tell  
Of one who dwelt full long at Naz'reth, loved so well,  
O tried, devoted friend, thou art no longer seen;  
But faithful hearts, dear Father, keep graves forever green.



*Columbus' Imperishable*  
❁ ❁ *Monument.* ❁ ❁



*Oration delivered on the Quadri-Centennial of the Discovery of America, in the old Campus Ground of Saint Joseph's College, Bardstown, Ky.*



*Columbus' Imperishable Monument.*

LADIES AND GENTLEMEN: If I were asked to give the reason that urged me to ascend this rostrum here to-day to meet this most distinguished assembly, this magnificent gathering of our highest and most honored citizens; to address this immense outpouring of our most worthy countrymen from every walk in life, coming, as they have, from the lowly thatched cottage of the humblest freeman and from the sumptuous, palatial and castle-like residence of the opulent, my answer could not but be—the interest of a Christian, a soldier of Jesus Christ in the onward march of His standard, the cross, and that of an American citizen in the glorious traditions of his native land.

Fellow-citizens and countrymen, there is nothing like traditions, whether these traditions be good or whether they be bad. Point me out the man who is able to place before the world an unimpeachable name, linked with deeds of patriotism and priceless service to his country, and we will see everywhere throughout the length and breadth of the land the hand of fellowship extended to him in honest, proud recognition of his just claims to the grateful remembrance of his people. But on the other hand, should the individual come from among those upon whose brow hangs the crape of moral blight, or whose hands are crimsoned with crime, how the reproachful look of scorn will meet him at every step in life, and the

### *Columbus'*

poignant twinges of dishonor dog his footsteps from the cradle even to the grave.

Among those whose names are emblazoned upon the historic pages of our country for their honesty of purpose, their personal sacrifice, their intrepid bravery, and their unrelenting perseverance mid the direst and darkest hours of chagrin, akin almost to despair, the man of Christian faith, the dauntless discoverer of the Western Hemisphere has played the most conspicuous part, and consequently deserves the fairest and richest laurel a nation can weave around his immortal brow, Christopher Columbus.

For surely if a man's worth may be estimated by the importance of what he has achieved, then we can not but be satisfied on that score as to Columbus, for what he achieved surpasses in its benefits to mankind all that was ever accomplished by human effort in this world. Looking at all his labors is it not more than probable that no other man of whom we read in history could have done what he did, for I do verily believe no other man possessed, in the same degree, the qualities of mind and heart which obtained for him the splendid results of his labors, the discovery of another hemisphere.

Therefore, is it that at this hour sunny Italy, the land of fine arts, has put aside its daily callings to do honor to one of her illustrious sons. At this hour the whole people of intellectual Spain are moved by

### *Imperishable Monument.*

the same wondrous impulse and fittingly bestow their might of praise upon the shrine of their valiant protegee. At this hour the two Americas are assembled in their public places to commemorate a wonderful event. At this hour, I say, Italy, the land of the great discoverer's birth; Spain, whose Catholic sovereigns, Ferdinand and Isabella, placed their wealth at the disposal of the bold navigator; the two Americas the reward of his indomitable courage, the heritage of his steadfast adherence to the faith implanted in his bosom by the Almighty Ruler of the world for the discovery of these vast domains; what do I say? I am proud to speak it; at this hour the nations of the world, the peoples of both hemispheres vie with one another to appropriately celebrate the quadri-centennial of the discovery of this land by Christopher Columbus.

They come from lands where the snow-clad hills are like so many pyramids of purest crystal, whose towering mountain-tops, covered with ice perennial, glitter under the rays of the majestic orb of day, like so many peaks of purest diamonds; they come from their sunny bowers, where, in luxuriant growth, the fig-tree and the grape-vine are profuse, and kiss the earth, crouching under the weight of their delicious and savory fruit; they all gather, as we do, to celebrate, with thanksgiving and exaltation the quadri-centennial of the day wherein Christopher Columbus



### *Columbus'*

became the greatest discoverer among men ; the day wherein the Cross of Christ was first planted upon the virgin soil of another continent, and thus bearing to the natives thereof the name of Jesus Christ and His heavenly blessings.

In our boyhood, as school-boys, we were wont to hear it taught that history but repeated itself, day by day. It was a cherished saying, a sacred proverb, but this hour breaks the charm of the hallowed past to indite on history's page the only event of its kind.

'Tis not now merely peoples bearing the riches of their homes to their rulers ; 'tis not a long cortege of chariots following a triumphant Alexander, whose name will go down through the vista of time, so long as the great river that bears his name cleaves the desert ; 'tis not a Napoleon Bonaparte at whose feet nations bowed, and at whose shrine they offered their incense of homage and respect ; no it is something more sublime and exquisite still, 'tis that which has shattered the vase of history and borne away on the winds of heaven its lingering perfume, leaving but the remnants of common clay, the unique, spontaneous and universal acclaim of all nations calling blessed, after four hundred years of all but entire oblivion, the man of the Christian faith, by the light of which he opened a way across the trackless ocean to a new land, Christopher Columbus.

Such honors stand unparalled 'mid the galaxy of tributes now bestowed upon rulers, now upon

### ***Impertishable Monument.***

brave warriors, for the sun does not go down where Columbus receives not homage.

Incomparable, therefore, must have been the worth, inestimable and holy the character of such a man, whose name can arouse such enthusiasm and call forth such demonstrations of respect from every tribe, from every people and from every tongue.

This unanimous tribute of an entire world to one man stands alone, like the lone pillar around which lie strewn the ruins and ashes of a mighty temple.

When structures, monuments, pyramids, will have by time and decay crumbled into dust, and have buried beneath their ruins the memory of those they were to perpetuate, the memory of Columbus will still be sacredly kept by the nations.

The marble pillars erected by the great Sesostris, to commemorate his conquests, have smouldered into dust and are now a portion of the earth's clay. The wonderful tumulus over the brave and gallant dead upon the plain of Marathon is a thing of the past. The stone lion at the pass of Thermopylae has perished, entombed amid the undiscernible wrecks of mortality. The tombs of Abraham, Moses, Romulus, are with those of the humblest among men. But the monument that shall tell the passing generations of Christopher Columbus is destined to last until the voice of the Great Jehova bids all created things without immortality to return to chaos from which He created them.

### *Columbus'*

For so long as this country's heaven-towering mountains stand; so long as its gigantic forests wave their mighty foliage to the breezes, that now like the peals of thunder, now like the gentle noises of the rippling waters of babbling brooks, sweep over them; so long as the luxuriant valleys shall laugh beneath the blue dome of its sunny skies; so long as the murmuring waves of the sea along its coasts shall swell and shrink and swell again; so long as their ponderous notes are echoed from hill-side and mountain top; so long as the crystal-like waters of this lands' beautiful streams reflect back the image of the beauties of nature that crown with richest hues their slopes and their banks; so long as the waters all appareled in the foam-laced mantel of their beauty shall roll over its cliffs; so long as the rainbows shall garland its lakes and valleys, so long will Columbia, the gem of the ocean, be justly called Christopher Columbus' imperishable monument.

Ere Columbus embarked on his perilous voyage he invoked the aid of God, who alone can quell the whirlwind in its wrath, or bid tempest cease to blow, the God of battles, the God of might, who has but to touch the mountain and it is ablaze, to be propitious to Him.

Well he knew he would be forced to struggle not only against the rocking, buffeting waves of the dark and angry sea, or the raging, furious winds, rushing headlong over the waters with destruction in every

### *Imperishable Monument.*

bound, but more against the fierce, treacherous passions of the men about him, arousing the direst feelings of antagonism within their bosoms.

How often this bold navigator, 'mid the boisterous seas, threatening disaster every hour to his bark and crew, stood with eagle eye upon the dreadful breakers and iron hand upon the trembling helm, shipwreck on every side, guiding his vessel through hidden rocks and tossing billows out into safety! As often did the same great captain stand tranquil in face of greater peril from infuriated men, who held his life in their hands, but as the winds and the waves subsided at his prayers, so did the angry throbbings within the breasts of his crew quiet in presence of his calm, dignified demeanor and his unshaken trust in God.

Thus it was that this never daunted man of God, perpetually menaced by storms, by winds, in peril of deadly weapons, in peril of treason, in peril of strife among the sailors, stood nevertheless firm as the rock of Gibraltar, for his hope rested in the Eternal Rock of Ages—Jesus Christ—whose name he hoped to carry to the people of the West, who knew it not.

It was thus early that was sounded in the wilderness, that acclaim which is re-echoed to-day by every nation and tongue, giving thanks to God for the heritage of the land discovered by Christopher Columbus, and which is responded to more enthusiastically by

### *Columbus' Imperishable Monument.*

none of these millions than the brave, loyal men, and generous self-sacrificing women of the Athens of the West—Bardstown. No, no town or city in the land can lay claim to greater outpouring of people or greater expenditure in proportion to number than our own unique, far-famed Bardstown. They have their floats, have we not ours, even in greater number? They pride themselves on their horsemen, behold the flower and beauty of Bardstown's best men mounted on full-blood Kentucky racers! They glory in their kings and queens, their Columbus; where, may I ask, can be found those comparable to ours, who, in beauty, in dignity, are the peers of those of the courts themselves! They tell us of the distinguished citizens in their parades; have we not our mayor, our aldermen, our barristers, the members of our press, our business men, our bankers and our ministers all? Bardstown, ladies and gentlemen, has never been eclipsed in her gala-day and to-day we give our might of praise to equal that of any spot in the land to Christopher Columbus, by whose Christian faith and firm hope fostering his great genius, it is at this hour vouchsafed us to

"Lift high the starry banner, a new age is begun  
We are the heirs of the mariners whose voyage that morn  
was won.  
Measureless lands gave Columbus, the rivers through zones  
that roll.  
But his richest, noblest heritage was a new home for a soul."

# *MISCELLANEA*



(14)



*Educational Exhibit, Columbian Exposition.*

O. S. J. O. S. M.

BARDSTOWN, KY., August 20, 1892.

TO THE "FRIENDS OF MARY AT THE FOOT OF THE  
CROSS."

DEAR SISTERS:—It would be difficult, not to say impossible, for me to visit the different out-Missions, Academies and Schools of the Order, however much I should desire it, in time to discourse to you upon the merits of what may well be expected of you in the National Catholic Educational Exhibit at the World's Fair. I therefore cheerfully embrace the only method open to me, by which all may be reached and encouraged, viz., by letter.

The Catholic Educational Exhibit is a subject, which of its nature should be very close to the heart of every Loretto Sister, since it must necessarily redound to the glory of God; the honor of Holy Mother Church in the land of Catholic Columbus and to every teaching order as well participating in it. Among the many business matters up for consideration before the Superiors in their meeting at Loretto in July last, this of the Educational Exhibit of our Order at the World's Fair was by no means the least, indeed I would say that it was tantamount to any, and that for many cogent reasons.

In the first instance since so many religious orders are to contribute their quota, it would ill be-



*Educational Exhibit,*

come us, who claim a more antique beginning than the most of them, notably so in fair Columbia, not to give ourselves brain and brawn, to a work that must throw much needed light upon the educational status of the Catholic Church in a land discovered, under the guidance of heaven, by the genius of a Catholic navigator, Christopher Columbus. Besides it is at a time when our Catholic school system, is brought into such prominence before the American people in opposition to a godless school system.

It was education, and that Catholic education, under inspiration from above, that brought this New World from darkness to light, civilization and Christianity. Hence the ambition to present the Nation an exhibit of Catholic teaching on the Four Hundredth Anniversary of one of its master achievements, the discovery of a world hitherto unknown.

For more than three-quarters of a century have the courageous spiritual daughters of our saintly Father Charles Nerinckx been laboring hard in their calling, and in the sweat of their face forming young hearts, molding young minds to make them worthy of God and country.

At many a hearthstone to-day, is the name of the Loretto Sister held in benediction. From the East and from the West, do multitudes of children of the white man, of the red face and the dark skin as well, taught at Loretto's shrine of learning, rise up and

***Columbian Exposition.***

call blessed the "Friend of Mary at the Foot of the Cross."

After all these years of privations, sacrifices and untold suffering, we are asked to show forth the fruits of the education imparted, that its magnificent results may be known and thus contribute as much as is in us, to the honor of a teaching fostered by the Church of God.

We cannot lose sight of the great fact and fundamental truth that of itself education divorced from religion, is but vain sophistry, foolish and insipid teaching. Cut off from its fountain head, education like a dormant body of water, rejected from its source, becomes stagnant, infects the air, and exhales only corruption. In the Church alone, its only true source, can it find light and life; all knowledge, all truth are aisled "In this Eternal Ark of Worship undefiled"—for there alone can be found true wisdom, real progress, Jesus Christ.

The relation between true science and Christianity is an inseparable one, and the patronage bestowed by the Church to advance its influence incalculable. But all the benefits conferred on education by Christianity were amply reciprocated in the returned and radiated light which the laws of Science, now wonderfully developed, throw over the foundation truths of our holy religion.

*Educational Exhibit,*

Peculiar evils are the product of peculiar times, and there is neither wisdom nor utility in professing to ignore the bold and impious assertions daily made against revealed religion and true science.

The special evils of our day are unqualified skepticism and infidelity with their attending vices which are finding their way into all classes of society and sapping the very foundation of the social fabric. These evils must be met by the conservative influence of religion. This is not only wisdom but a necessity, if we are in the least concerned for the preservation of Christian education and the Church of God; "the pillar and ground of truth." Catholic education has long since established its claims on the credence of the entire human race, and what is wanted nowadays is those who know how and are willing to advance those claims.

Like the mustard seed that grew into a great tree, spreading itself like the mighty oak of the forest, draws and shelters under its widespread and beautiful branches the birds of the air; Loretto too from a most humble beginning—a log cabin built 'mid the giant trees of a virgin forest, shaped itself into a splendid edifice, spreading out over a vast extent of this new world, wherein souls find shelter from the darts of the wicked one, and are safe from the biting, killing frosts of temptations from a sinful and perfidious world. Loretto has built itself up, with God's aid,

### *Columbian Exposition.*

from the first modest abode into a great stern temple of Catholic learning. It therefore behooves you to champion the cause of Catholic Education and work for its best interests by concerted effort towards a splendid exhibit at the World's Fair.

For the first time in the history of the nation; for the first time in the life of the Loretine, are you asked your cooperation, not for your own glory, but for the honor of God and His Church, to show forth the worth of Catholic education. This too, to the nations who will gather at the World's Fair from the rising of the sun to its going down, from the snow-clad hills of the North to the evergreen magnolia bowers of the sunny South.

You are, as I conceive it, called upon to give an account of your stewardship, of the talents made by the talents given, that you may be continued in your stewardship, whereunto by the grace of God and the voice of Jesus Christ, you were called.

The objects of the Society, as laid down by the holy founder, seem as well to demand this work at your hands. They are, "the glory of God the honor of the Ever Blessed Virgin Mary; a perpetual contemplation and a thoughtful remembrance of the most bitter passion of our dear Redeemer, with the sorrows of His beloved Mother; the propagation of our holy religion, by aiming at a more perfect life in retire-

*Educational Exhibit,*

ment from the world and its maxims, by instructing youth. (Cap. I., No. 1 Constitution.)

Could anything correspond more tersely to the spirit underlying the work of the great Catholic discoverer than what the above quoted paragraph of your Constitution calls for? The Sister of Loretto must first seek the glory of God. This was the chief end in the gigantic undertaking of Christopher Columbus.

For this you have but to listen to the words of our Venerable and Learned Pontiff, Leo XIII., in his letter on Columbus to the Bishops of Spain, Italy and the two Americas.

"Certainly, Columbus had united the study of nature with the study of religion and had conformed his mind to the precepts intimately drawn from the Catholic faith. It is this, that having learned by astronomy and ancient documents that beyond the limits of the known world there were in addition toward the West large tracts of territory unexplored up to that time by anybody, he considered in his mind the immense multitude of those who were plunged in lamentable darkness, subject to insensate rites and to superstitions of senseless divinities. He considered that they miserably led a savage life with ferocious customs; that more miserably still, they were wanting in all the most important things, and that they were plunged in ignorance of the only true God.

### *Columbian Exposition.*

Thus, in considering this in himself he aimed first of all to propagate the name of Christ and the benefits of Christian charity in the West.. As a fact, as soon as he presented himself to the sovereign pair, Ferdinand and Isabella, he explained the cause for which they were not to fear, taking a warm interest in the enterprise, as their glory would increase to the point of becoming immortal, if they decided to carry the name and doctrine of Jesus Christ into such distant regions."

The second object of the Society is the honor of the Ever Blessed Virgin Mary. Do we not find Columbus ever devout to Mary, Star of the Sea. He fails not to invoke her aid ere he sets sail over the trackless deep and gives the name of the Virgin to one of his ships—the Santa Maria. Not unaware was he of the prophetic words of the Mother of God: "All generations shall call me blessed." Thus wherever the name of Jesus Christ is known, there too would be exalted the name of Mary.

Again you are asked, dear Sisters, to bear in mind suffering Jesus and sorrowful Mary, that you may be encouraged in your arduous task to be of good heart and fear not since to accomplish great things for the glory of God, it is imperative that we be tried as gold in the furnace and, like suffering Jesus and sorrowful Mary, overcome every obstacle for God's sake. To this end the august Pontiff, in speak-

*Educational Exhibit,*

ing of Columbus says: "If Columbus had not inspired himself from a cause superior to human interests, where then would he have drawn the constancy and the strength of soul to support what he was obliged to the end to endure and submit to? That is to say, the unpropitious advice of the learned people, the repulses of princes, the tempests of the furious ocean, the continued watches, during which he more than once risked losing his life. To that adding the combats against the barbarians, the infidelities of his friends, of his companions, the villainous conspiracies, the perfidiousness of the envious, the calumnies of the traducers, the chains with which, after all, though innocent he was loaded." What, I ask, could have sustained Columbus under such a load of trials save the contemplation of suffering Jesus and sorrowful Mary.

And finally the propagation of our most holy religion by imparting to the youth a knowledge of God and their immortal soul.

This also was uppermost in the mind of the great navigator. "When one considers," writes the great Leo XIII., "with what motive above all, Columbus undertook the plan of exploring the dark sea, and with what object he endeavored to realize this plan, one cannot doubt that the Catholic faith superlatively inspired the enterprise and its execution, so that by this title humanity is not a little indebted to the

*Columbian Exposition.*

Church." He writes to Alexander VI.: "I hope it will some day be given to me, with the help of God; to propagate afar the very holy name of Jesus Christ and His gospel."

Apart from the foregoing considerations to encourage you in the affair of the exhibit, the very wish of your superiors should be cause enough for you, "Friends of Mary at the Foot of the Cross," to consider it God's will and nobly do your part.

In view of what we have here written each Sister will find it easy to comprehend the importance of contributing as much as is in her to the Order's exhibit at the World's Fair. Of course all will labor under the instruction of the local Superior of each establishment, as to what work they will bring out.

With courage, then, let us, dear Sisters, with a holy emulation seek to do our best for the glory of God. Let us remember the honor and good that will redound to our holy religion, the good we can accomplish for those who are in darkness concerning our schools and Academies. Nay more, bear in mind with what zeal your holy founder would shoulder his part in this noble work of Christian education and prosecute it to the end. You are not and will not be underserving of him, but drinking at the same fountain of divine love for all that tends to the honor of God you will emulate his zeal and strain every nerve to be creditably represented at the World's Fair.



*Educational Exhibit,*

But "Friends of Mary at the Foot of the Cross," though your purpose be excellent and your will determined, you must not lose sight of the fact that of ourselves we are nothing, and by ourselves we can effect but little. We must, therefore, seek help, light and success from Him "who knows all things, possessess all things, and who is the giver of every good gift." To God, therefore, must we go and in earnest prayer supplicate Him to aid us in a work undertaken for Him and His holy religion.

With God's help, the prayers of the sainted Father Nerinckx and so many of his spiritual daughters who have passed into their eternal reward, upon whose brow rests the imperishable diadem of everlasting peace, and with the exertions of those who are now bearing the burden of the day, actively engaged in the vineyard of the Lord, there can be no doubt of success upon the Sisters of Loretto, the "Friends of Mary at the Foot of the Cross."

In the name then of Suffering Jesus and Sorrowful Mary put yourselves to the task and thus have the nations of the world bear back to their homes and peoples the honored name of the SISTERS OF LORETTO.

Your most sincere and devoted servant in Jesus Christ,

C. J. O'CONNELL,  
Ecclesiastical Superior.

*Columbian Exposition.*

O. S. J. O. S. M.

BARDSTOWN, KY., September 16, 1892.

TO THE "FRIENDS OF MARY AT THE FOOT OF THE  
CROSS."

DEAR SISTERS:—The deep interest I feel in the success of your work for the Catholic Educational Exhibit at the World's Columbian Exposition, is a well known fact to you all. I cannot but entertain the hope, knowing, as I do, your zeal in whatever pertains to the good of your cherished Loretto, that you are losing no moment in laboring to the end that you present a most fitting and praiseworthy exhibit.

As in the work itself, we should act with one mind, so, too, must we be of one great soul in imploring Heaven's might in our behalf. To insure the happy results we ambition, we have by prayer and offering, to solicit them from our Heavenly Father. For Jesus has said: "Ask and you shall receive; knock and it shall be opened unto you." "Until now you have asked nothing in my name, ask and it will be given you."

We are unwilling, however, to impose upon you more than you now have of prayer. We therefore kindly request you to recite the "Veni Creator" of your morning orisons in honor of the Holy Ghost, the "Memorare" of the Virgin Mary, the "Memorare" of St. Joseph in their honor, and the prayer, "O, Sacred Heart of Jesus, overflowing with all sweet-

*Educational Exhibit,*

ness," to Suffering Jesus. In your evening prayers you will say the *De Profundis*" in honor of God the Father, for the suffering souls. The intention will be to obtain the grace of God the Father, the encouraging help of the Son and the light of the Holy Ghost, for a felicitous outcome of your labors. May God grant you success paramount to your faithful exertions and fervent prayers in so laudable an undertaking.

In this same connection of beseeching Heaven by prayers to bring down blessings upon you, the Superiors assembled in July last, requested that we petition permission for the entire community to approach Holy Community every Wednesday in honor of St. Joseph, that we may through this great saint's merits and intercession receive from God certain much needed succor. This permission we obtained from the proper authorities, and do hereby transmit the same to all the Sisters of the Order. Thus in addition to your regular Communions you will hereafter approach the Sacred Table on Wednesday of every week for the intention of your Superiors, in honor of St. Joseph.

The prayers for the exhibit will be said until the close of the month of May. And the Communion on Wednesday of every week will be obligatory until recalled.

And now, dear Sisters, let me exhort you to be ever mindful of the earnest resolutions you made at

### *Columbian Exposition.*

your last retreat for your special guidance during the remainder of the year. In every trial, in all adversities recall those resolves taken under the direct inspiration of the Holy Spirit, to be, so to speak, your "light," your "way," your "life." For "though in the sight of men you suffered torments, your hope is full of immortality. Afflicted in few things, in many you shall be well rewarded; because God has tried you and found you worthy of Himself."

Be assured that by a faithful correspondence to those graces poured into your soul, when in quiet and solitude you conversed with your God alone, you will come forth victorious from every attack of the most wicked one; you will be strengthened to surmount the obstacles, which, like stumbling stones, are encountered in your path, to perfection; in short, nothing will prove hard or impossible to you.

I therefore pray and beseech you through the sufferings of Jesus and sorrows of Mary to "rejoice in the Lord always." "Be not solicitous about anything; but in everything by prayer and supplication, with thanksgiving let your petitions be made known to God. And the peace of God, which surpasseth all understanding, keep your hearts and minds in Jesus Christ, our Lord.

Your most sincere and devoted servant in Jesus Christ,

C. J. O'CONNELL,

Ecclesiastical Superior.

O. S. J. O. S. M.

TO THE "FRIENDS OF MARY AT THE FOOT OF THE  
CROSS." THE SISTERS OF LORETTO.

DEAR SISTERS:—The feast of Christmas is at our door with its countless hallowed memories. How many fond recollections of Christmas-tide well up from our souls as we call before our mental vision the years of our childhood, when with purest angel-like emotions and child-like expectations we longed for the Christ-King of the manger-throne. With what gladsome and cheerful hearts we then welcomed Christmas day! The biting frosts, the cold winds, the beautiful fleecy snow were hailed by us with exultation, in our youthful prime, because they were to us the faithful harbingers of the joyous feast.

Those Christmas-tides, happy festivals of our youthful years, passed beneath the roof of our cherished homes, with father and mother, brother and sister, are never to be forgotten; though time and death open between the members of the happy household, here below, a mighty chasm which eternity alone can span, the memories of the glorious day are entwined around our hearts as the ivy around the great oak of the forest, memories that grow with our growth and wax stronger with advancing years,

"No tongue

So vast a theme could equal; speech and thought  
Both impotent alike."

*Greeting.*

But even Christmas joys will vanish like a dream and nothing will remain to save us the gloom of a dark night, unless like the Magi we leave our firesides and our friends to seek Loretto at His call,—Loretto the home of Jesus and Mary there,

“ To finish the short pilgrimage of life  
Still speeding to its close on restless wing.”

By long experience man has learned that the love of God alone can give rest and peace to the heart, a true, lasting joy. How blessed then must be your every Christmas, my dear Sisters, gathered, as you are, by the loving care of Jesus beneath His own Loretto-roof, your Bethlehem, until the dream of life is over. You heard His voice: “Give up all and follow me,” He said, “and you will have life eternal.” You obeyed and followed him. You left father and mother for Jesus and Mary; you quitted your friends for Mary’s friends; you bade farewell to your loved homes to enter the home of Jesus’ choice.

“Unto the beautiful garden blossoming  
Beneath the rays of Christ! Here is the rose  
Wherein the Word Divine was made incarnate,  
And here the lilies by whose odor known,  
The way of life was followed.”

But Jesus will have us know that “we have not here a lasting habitation, but we seek one that is to come.” Ours is a land of exile far from our true home. Nevertheless like the good Tobias in the cap-

## *Christmas*

tivity of Nineve, whose obedient spirit took in the whole economy of God's dealing with man, let us praise our God, for His greatness and His mercy and unite our joyous hymns to the angelic song of peace and gratitude.

When paradise was closed upon our first parents and all its bliss and glory forever gone; when an abyss had opened between heaven and earth, having death in its awful depths and bitter captivity and man's eternal companionship with sin and satan; when heaven was dark with anger against man; the earth he trod doomed to bury in the dust all his generations, and beneath all this misery was hell, the final and lasting abode of all, be they angels or men, who transgress the commandments of their Creator, no prayer of earth was fit to reach the ear of mercy. One voice, however, at last found echo at the throne of divine clemency, the voice of His well-beloved Son, Jesus.

"Say heavenly powers where shall we find such love,  
Which of you shall be mortal to redeem  
Man's mortal crime? and just th' unjust to save?  
Dwells in all heaven Charity so dear?  
He ask'd. But all the heavenly choir stood mute,  
And silence was in heaven; on man's behalf  
Patron or intercessor none appeared;  
Much less that durst upon his own head draw  
The deadly forfeiture, and ransom set.  
And now without redemption all mankind

### *Greeting.*

Must have been lost, adjudged to death and hell,  
By doom severe, had not the Son of God,  
In whom the fullness dwells of love divine,  
His dearest meditation thus renew'd."

Our loving Jesus could not see His Father's work engulfed in ruin; could not see His wisdom and omnipotence foiled by the venom of a serpent; could not see creatures with immortal souls capable of love, of gratitude and praise of their Creator equal to that of angels,—such beings He could not see go down to perdition without a supreme effort to save them, and so out of pure mercy He said the word, "Behold I come." After a lapse of four thousand years, the happy day dawned upon the earth. The prophecy spoken against the author of man's woe had reached its fulfillment, and pointing to a little child, born of a poor virgin, the Church in her joy exclaimed, "Lo, this is our God; we have waited for Him and He will save us." And so in truth He did. Have not the sacred feet of Jesus blessed the earth since they first rested upon it? Did He not ever carry blessings in His patient wanderings after us? His knees blessed it as He knelt in prayer for us to His Eternal Father. And His whole divine frame blessed and embraced it when prostrate in Gethsemane, He made His sublime prayer of resignation.

He has breathed upon the air, tempering its fierceness and threatenings. The waters of the earth He has blessed to such a degree that they must be



## *Christmas*

said to run in benedictions. Your chapel or oratory is blessed by His presence. The holy water you put on your foreheads has been hallowed by the prayer of Mother Church through His blood and that blessing is transferred to you. Every blessing the Church gives is in reality His blessing.

Let us therefore, my dear Sisters, whose hearts are open to the holy influences of this blessed season strive more and more, as the Apostle exhorts us that "Christ may dwell by faith in our hearts."

His blessed feet have trodden all the thorny and painful paths of life, and this He did that our wounds in following Him might be immediately healed by the oil and wine of His grace and merits.

His sufferings have turned all our sufferings into blessings, for we have God's assurance that they all go to fill up the "measure of an eternal weight of glory."

A mother and her child were destined to bring back blessings to earth and earth's reconciliation with heaven. The promise is God's own, and was made to man on the threshold of that paradise he had lost; between it and a paradise to be gained this prophecy was to be and to remain the only connecting link. It was a light set in the far future of the world towards which all men should constantly look to guide their steps in the dark and bewildering paths of life; and whether in the shape of prophecy, as given to them

*Greeting.*

of old, or as a fulfillment of prophecy, as we recognize it, it is the single divine principle of the world's salvation. And while the mother is a creature and the child Creator, yet this Creator has deigned to give His Mother precedence in this very matter of touching with heaven's blessings an earth accursed for four thousand years. It is of faith that she was conceived without sin, and this by the anticipated merits of Christ in her regard. Hence her Immaculate Conception was the primal contact of earth with heaven, and therefore its first blessing in the order of redemption.

Inspired of heaven then was our holy founder, our sainted Father Nerinckx, when, under the auspices of Jesus and Mary, he gathered willing hearts to serve God at Loretto. Here you are daily reminded of the birth of Jesus, in the words of the angel :

“And the angel said to the shepherds:  
Fear not; for behold I bring you good tidings  
of great joy, that shall be to all the people;

For this day is born to you a Saviour, who  
is Christ the Lord in the City of David.

Glory be to God in the highest; and on  
earth peace to men of good-will.”

I hereby exhort you, dear Sisters, in the name of the Infant Babe of Bethlehem and in the name of His blessed Mother Mary, to avail yourselves of the blessings of this holy season to renew and strengthen in you the spirit of your holy vocation by seeking from

*Christmas Greeting.*

the Infant Jesus, through His Mother, the grace necessary to walk in their footsteps by doing in all things the most holy will of God our Father.

Go in spirit to the crib of our loving Saviour and learn the lesson He means to teach us all. His tiny hands are extended to impart a blessing; his eyes rest wistfully upon each beloved form that bends beside the rude manger; the mute appeal of His grace is eloquent and no one shall go away unblessed. With mutual prayers let us assist one another, my dear Sisters, and may our lives be such faithful copies of those led by the Holy Family, that none of us shall be absent from the Eternal Festival of the Infant King.

From my heart I wish you all a happy, happy Christmas feast and on that blessed day I shall offer up the holy sacrifice of the mass for you. I wish you also a holy and happy New Year, and I shall daily pray Jesus and Mary that it may abound in spiritual and temporal blessings for you all. Be so good as to remember me, whom you are pleased to call your Father, in your holy prayers, and may the peace and joy of Christmas be yours forever.

Your most sincere and devoted servant with  
Mary at the Foot of the Cross,

C. J. O'CONNELL,  
Ecclesiastical Superior.

BARDSTOWN, KY., Dec. 21., 1894.

Feast of St. Thomas the Apostle.

*The Good Teacher.*

O. S. J. O. S. M. ,

TO THE "FRIENDS OF MARY AT THE FOOT OF THE  
CROSS."

DEAR SISTERS:—Good Father Nerinckx, our holy founder, propounded as the objects of the Loretto Society the following: "The glory of God, the honor of the Ever Blessed Virgin Mary, a perpetual contemplation of a thankful remembrance of the most bitter passion of our dear Redeemer (in our days so little remembered), with the sorrows of His beloved Mother; the propagation of our holy religion by aiming at a more perfect life in retirement from the world and its maxims and by instructing youth of the female sex."

This labor of the Loretines has been well done by your hard worked and saintly predecessors, who have left their impress upon both the Loretto Society and the Loretto scholars, though surrounded, as those good Sisters were, by the most trying circumstances wherein they had to labor in the sweat of their brows to accomplish the ends for which the Society was instituted.

We too, who have the glory of God and the well being of our cherished Loretto at heart; who would have Loretto continue to hold a leading place among the teaching bodies of the Church, and hereafter stand as eminent for her success in literature, art,

### *The Good*

science and piety, as she has stood during the many years of her past history; must bear in mind the greatness, the sanctity of our calling, the sublimity of our mission. We must emulate the activity, the industry, the burning zeal of our father, the indefatigable worker and man of God, Father Nerinckx; we must follow in the path of those holy religious of Loretto, those saintly women whose lives were modeled on the austere life of their saintly founder, the much-tried Father Nerinckx.

We must try to understand the dignity of the labors to which we are called. Into our works we must carry a free, a lofty soul; we must put far from us all petty ambition and all selfish aims, seeking only the honor of God and the sanctification of our own soul in furthering through our lives of toil and holiness the objects of the Loretto Society. A great and noble work is that of the Lorettes. May they all be equal to the task and worthy of fulfilling it, since unto them God promises: "They who instruct others unto justice shall shine as stars for all eternity."

To this end, dear Sisters, it occurs to me that it will not be amiss to exhort you in the name of Suffering Jesus and Sorrowful Mary to be earnest for your improvement in season and out of season, to be unrelenting in moulding your heart and mind into perfect harmony with your holy rules, that you may be the better able to shape and mould the minds and hearts of the children entrusted to your guidance.

*Teacher.*

"Times change," says a well-known Latin author, and we change with them," consequently the obligation that rests upon you, dear Sisters, to meet the exigencies of the times wherein you live, to supply the needs of the children under your charge in these progressive days of wide-spread and far-reaching education.

It behooves you, therefore, to keep pace with the demands of the times by applying yourselves in your respective positions in the Society to follow along with the gigantic strides of the age in this very matter of learning.

Each Sister should aim to contribute her mite in the part assigned her by her superiors since the humblest office is as necessary as the most exalted and there is among them all a mutual dependence one upon the other. No one should shrink from the duties imposed upon her, for after all, the members of the Society all tend to the same goal, the enjoyment of a happy hereafter, where all, the lowliest and the highest, will stand on an equality.

All the truly great men and saints that adorn the world's history have labored hard, and by their toil they plucked and placed upon their brows the ever-green palm of immortal fame that grew in the dust of years of labor. But what would signify all the great ones of earth, when we recall that He who created all things, who ruleth the Heaven and the earth, toiled

### *The Good*

throughout His life in the most humble occupations, thus pointing out that labor of any description whatsoever, should not be considered too lowly for even the most exalted. Hence in our Holy Rules, Chapter 6, No. 9, we read: "The Mother Superior and the subordinate Superiors should not neglect exercising themselves in those humble offices that are performed by the Sisters, but in as much as circumstances permit, they should give them examples of humility, by sweeping the house, washing the dishes, occasionally waiting on the sick or doing other things of that kind."

We know that He who imposed labor on man is dignity itself, and can do nothing unworthy of that supreme dignity. Therefore the dignity of labor is a high and holy dignity. We must not, then, regard labor as a yoke that is too heavy for our endurance, but mindful of the promise of Suffering Jesus, who said: "My yoke is sweet and my burden light," let each Loretto Sister use the special work assigned her as the means given her by Jesus for attaining her perfection which must win for her the imperishable crown promised to the good and faithful laborer.

No station useless is, or low  
In its place each thing is best;  
What seems to us but idle show  
Sustains and well supports the rest.

You are all children of the same household; you are all the disciples and spiritual children of the zeal-

*Teacher.*

ous Father Nerinckx; you are all Friends of Mary at the Foot of the Cross; you are all followers of Suffering Jesus. Your interests are common; the end of your lives is identical; the well-being of Loretto is your life's greatest object. And whilst your life is one of holy retirement from the world, it is all the more elevated—Christ-like.

"Our life," writes a Catholic poet, "is like the crystal flood, which leaves its native rock, humble and unnamed. While it sleeps at the bottom of the basin which nature has made for its bed, all the flowers of the field perfumed its path, and the azure of a beautiful sky descends wholly into it, but hardly escaped from the arms of its hills, hardly are its waters become corrupt and pale with the filth of the soil which its course disturbs; the shade which once sheltered it flies now from its banks, the naked rock confines its fugitive waters; disdaining to follow the gracious windings of its paternal valley, it proudly aspires to engulf itself under profound arches, where it may receive a name brilliant as its foam; with precipitous bounds it bears along with it barks, rumors, the filth of cities; each river which swells it is a new source of waves, it moves on great but troubled, parting with a vain name as it rolls into the bosom of the sea its pollutions and its glory. Happy in the depth of the wood is the pure and humble spring, happy the lot which it concealed in a life of obscurity."



### *The Good*

Thrice happy, then, is the life of the Lorette, dwelling in her Loretto home; appareled in her Loretto habit; living a Loretto life. No happier, no holier, no more peaceful can be found, for such was the life of Jesus Mary and Joseph, a Loretto life.

Now, time and tide wait for no one, hence we must be up and doing in this much mooted question of education. We must watch its course and steer Loretto's bark out upon the high waters of instruction and have it sail placidly upon the highest foam-crowned wave. To this end it would be advisable that throughout the entire Society the Sisters would give more and more attention to all the branches of study, elementary and higher, and thus equip themselves to stand a creditable examen before any board of examiners, clerical or civil, in case the future demands such a course of our religious teaching bodies. From present forecasts this is not unlikely.

I would, therefore, counsel the Sisters of Loretto to apply themselves dilligently to all the studies generally taught in our schools and especially to excel in those branches which they respectively teach. I would kindly ask the local Superiors to give the Sisters under them all the time possible and every facility to become more and more proficient in their studies. Further I would here suggest for those who have the time and taste a more earnest and adequate study of the higher branches, such as the higher mathematics,

*Teacher.*

the natural sciences, rhetoric and mental philosophy. To do this with profit, however, the Sisters must have a thorough knowledge of the elementary branches since the higher studies rest upon the elementary studies as a house upon its foundation.

But while exhorting the Sisters to qualify themselves to be good teachers, as to knowledge, we must not fail to call attention to another question of vital importance. I refer to the art of government. Too many of our bright young members have early to face the discouraging fact that as teachers they are failures. Superiors too, are inconvenienced by their lack of success, and obliged by circumstances to assign them other occupations, and why? Knowledge is not wanting; and yet it is like gold within an unknown mine—of little use, all because the possessor does not know how to govern pupils. A great deal, it is true, depends upon the character, but a great deal more depends upon the cultivation of that art, by which a teacher makes her scholars feel that she rules for the time being at least. She must meet their inquiring eyes with a look of quiet dignity which will intimidate the bold while it does not discourage the timid children. She must have power to silence clamorous tongues, or to check any freedom of speech unbecoming time and place. Let her learn to enter the class room with the dignified bearing of a woman, who knows her business and begin the class exercise, day

### *The Good*

after day, in the same systematic manner. A certain form should be agreed upon and taught in the normal schools and every Sister of Loretto, employed in the schools of the Society, should adhere to the formula she learned before commencing her career as a teacher.

The teacher must not be childish; she can be simple without being undignified, and she should always remember that nothing will compensate for the loss should she forfeit the respect of those she has been commissioned to guide. Government is all important; it should be prayed for, and worked for, until the Sister feels that she has left no means untried to maintain her ascendancy in the schoolroom. A teacher's manners should be carefully cultivated and she should be required to know the minutest point of etiquette likely to fall under her observation, for she should know how to conduct herself under trying and embarrassing circumstances, and what directions to give her pupils in case they ask her how they must act. Let her then practice good manners on all occasions, and see that her classes observe what is expected of ladies everywhere.

The neatness of her dress should be a daily example to the thoughtless crowd of which she has charge, nor should the keen eyes of these young critics ever find reason in her appearance to justify their own untidiness.

### *Teacher.*

The following virtues, which we shall here but briefly describe will be found invaluable in forming the character of a teacher; indeed they appear to be almost indispensable to a good teacher, and we heartily commend the practice of them to all the Loretto Sisters.

Gravity is that virtue which enables a teacher to bear herself in a manner becoming her high station. It teaches her to avoid levity and shun harshness in her words and actions. Possessed of this virtue she can maintain good order among her pupils and command perfect discipline. Gravity regulates her whole exterior.

Silence in a teacher is that virtue whereby she becomes wise in her speech. It guides her in her utterances, pointing out to her when to speak and when to bridle her tongue. It gives her the strength of character to follow the wholesome advice of St. Bernard: "Speak but speak of God or for God."

Humility is a virtue which affords a teacher the means of obtaining a true knowledge of her real worth and of appreciating the fact that she is only what God has been pleased to make her. 'Tis a virtue prominent in the life of the Divine Teacher, Jesus, who exhorts every Christian teacher to "learn of Me because I am humble."

Prudence is another virtue peculiarly becoming a teacher, since it qualifies her to adopt that method

### *The Good*

which is best calculated to guide and govern her pupils and to direct their young minds and hearts. The teacher who excels in this virtue is far above the skilful painter or sculptor, because the former simply delineates the actions of persons, the latter only chisels from marble the outward form. The teacher forms the very actions of her pupils, as well as moulds their hearts and their souls. "Happy the one who abounds in prudence."

Wisdom in a teacher gives her a true idea of her exalted position and brings her to measure her labors at their real value before God. "Wisdom is an infinite treasure to men; which they that use, become the friends of God, being commended for the gift of discipline." Therefore should every Christian teacher pray, in the words of Holy Scripture: "Give me wisdom that sitteth by thy throne, and cast me not off from among thy children. \* \* \* Send her out of thy holy heaven and from the throne of thy Majesty, that she may be with me, that I may know what is acceptable with thee; for she knoweth and understandeth all things and shall lead me soberly in my works, and shall preserve me by her power. So shall my works be acceptable, and I shall govern thy people justly."

Patience is that virtue in a teacher whereby she accepts in the most humble and affable spirit the contradictions, and the manifold annoyances that cross

### *Teacher.*

her pathway at almost every step in her chosen vocation. Patience affords her the means of following the counsel of St. Francis de Sales, when he writes: "Let us frequently call to our mind that as the Lord hath saved us by patient suffering, we must also work out our salvation by sufferings and afflictions with all possible meekness."

Discretion is a most important virtue—I will say a cardinal virtue—for a Christian teacher, for it guards her against all undue familiarity with her pupils, who look upon a religious teacher as one perfect and above the shortcomings so common to the thoughtless and worldly-minded. By this virtue of discretion she keeps her pupils in their proper place, holding them to that reserve so necessary to a pupil towards her teacher and she also prevents them from taking any unwarranted license.

Meekness is a virtue in a teacher which gives her the power to be kind and gentle towards her pupils, even in the face of opposition. "Learn of Me," says Jesus the model Teacher, "because I am meek." "Wisdom wills that we should have meekness, and at the same time accomplish that which we have to perform, thus showing that our meekness should be firm."

Firmness in a teacher is that virtue whereby she is earnest in opposing any evil that might show itself in her pupils, and by this virtue she is also enabled

### *The Good*

to prevent or overcome disorder. This is a most necessary virtue by reason of the nature of the young, who are inclined to levity and insubordination. This firmness, however, must be neither harsh nor unreasonable, but rather mild and in keeping with justice.

Zeal is that virtue in a religious teacher which inspires her with an ardent desire to work for the glory of God and the eternal well-being of the souls of her pupils. A teacher prompted by zeal prepares well all her classes, qualifies herself conscientiously for her tasks that she may give her pupils the full benefit of all her time and labors.

St. John Chrysostom declares, "that he who mortifies his body by fasting and austerities, has less merit than he who gains souls to God;" and St. Gregory that "there is not a more acceptable sacrifice than that of zeal."

St. Bernard says, "Let your zeal be animated by charity, enlightened by knowledge, strengthened by constancy; let it be fervent, circumspect, invincible; let it be neither lukewarm, indiscreet nor timid."

Vigilance is that virtue by which a teacher keeps in the first place careful watch over herself; that is that she guard well her thoughts, her words, the motions of her heart; that she regulate her actions so that they are always in keeping with her noble calling; that she proves not in any respect injurious to her pupils but that she perform worthily all the duties

### *Teacher.*

of her station. In the second place this virtue calls for a vigilant care of her pupils, for to her has Jesus committed the training of those children, in learning and piety; woe to her who dares scandalize one of His little ones. "We have," writes St. John Chrysostom, "a great deposit confided to our vigilance in the instruction of children. Let us have all the watchfulness possible, and take care that the wary robber who seeks their souls, does not make them his unfortunate prey."

Piety is that virtue which in its general acceptance leads us to serve God with all our heart, all our soul, all our mind and all our strength. Consequently in a teacher it is a virtue which leads her to devote herself with untiring love to the good of her pupils that they may have for the foundation stone of their education true piety and a genuine love of God.

The Loretto Sister should be zealous in impressing by word and example upon the minds of her pupils a lively devotion to Suffering Jesus and Sorrowful Mary and teach them the practice of signing themselves with the sign of salvation—the Sign of the Cross—every time the clock strikes the hour.

Generosity is that virtue whereby a religious makes an offering of her life to God,—consecrating herself to Him by the vows of poverty, chastity and obedience; to be the better able to work for His glory by instructing her pupils religiously. This virtue teaches her to forget self for her neighbor's sake.



### *The Good*

The Lorette by her generosity lives voluntarily a life modeled on the life of Suffering Jesus that in her humiliations and long sufferings with joy she may win souls to God.

She exclaims with the Apostle: "I most gladly will spend and be spent myself for your souls."

Such, dear Sisters, are some of the virtues, which should shine brightly forth in the life of every Loretto Sister. However, should any one among us feel that she is not perfect in these virtues, or does not possess some of them, let her not lose heart, but on the contrary take courage and seek in prayer the grace of God that never fails those who ask it, that through it she may gain those virtues and overcome the faults they oppose. This is really the chief means whereby the Sisters of Loretto will attain the ends for which our Saintly Founder Father Nerinckx established our Institute "the glory of God and the Christian education of youth." "There are," says St. John Chrysostom, "two ways which lead to salvation; in the first one labors for one's self; and in the second one is interested in the welfare of one's neighbor. It must be admitted that fasts, bodily austerities, continence, and other like virtues are conducive to the salvation of him who practices them; but alms, instruction and the works of charity which extend to our neighbor are virtues considerably more exalted."

*Teacher.*

Again the same Saint writes: "A single soul that we shall have gained to Jesus Christ will efface in us a multitude of sins and become the price of our sanctification." It now remains for us, dear Sisters, to emulate in this great work of our Institute the virtues bequeathed to us by our noble predecessors,—Sisters who have merited a crown of justice. And what a calendar is that which belongs to the "Friends of Mary at the Foot of the Cross." The profession of your choice, instructing youth, is irradiated by the brightness which flows from thousands of saintly diadems already won. If the work be sometimes, nay often discouraging; if the soul weakens and forgetting those fountains from which the saints quenched their thirst of devotion, you find your heart become parched with the unceasing labor of the mind; if perchance the spirit of the world comes unbidden upon you, vexing you with its care and follies, what can you do better, Sisters of Loretto, than to turn to those pioneers of Loretto's first years and follow closely upon their footsteps.

We will do wisely in commending our work to those under whose protection it was first undertaken, Suffering Jesus and Sorrowful Mary.

To our holy founder Father Nerinckx and the host of saintly Loretto Sisters who sanctified Loretto with their prayers and labors, to them in whose ears the hallowed name of our Loretto home was as sweet

*The Good Teacher.*

as celestial music, and who as they chant the eternal praises of our Father in Heaven, do not, we fondly hope, forget our Loretto home wherein the days of their earthly pilgrimage were passed. They drank in at the fountain of divine wisdom, "the true knowledge of the things that are;" the knowledge of the saints; and their memory has been to all the Loretines "as the flower of roses in the days of spring and as the lilies that grow upon the brinks of the waters."

"We pray and beseech you, dear Sisters," in the Lord Jesus that as you have received from us, how you ought to walk, and to please God, so also you would walk, that you may abound the more."

Oh Suffering Jesus! Oh Sorrowful Mary!

Sincerely and devotedly your humble servant in Christ,

C. J. O'CONNELL,

Ecclesiastical Superior.

Feast of the Purification of the Blessed Virgin Mary.

BARDSTOWN, KY., February, 2, 1894.

*Preparatory Letter to a Brief History of Loretto.*

O. S. J. O. S. M.

TO THE "FRIENDS OF MARY AT THE FOOT OF THE  
CROSS."

DEAR SISTERS:—The present brief treatise of the Loretto Society has for its principal object to encourage vocations, to enlist pious, willing souls in the ranks of the "Friends of Mary at the Foot of the Cross." To this end we wish to give such worthy aspirants an insight, within a small compass, into the origin, growth and worth of the Loretto Community.

We earnestly hope hereby to foster vocations and to anchor them safely with Mary at the foot of the Cross. This short sketch may be handed to any devout soul anxious to give up all for Christ's sake, and in this way implant in the young virgin heart, ready to hearken to the voice of Jesus calling her, an ardent desire to consecrate herself to her God as a "Friend of Mary at the Foot of the Cross."

You must be conscious, Dear Sisters, of our great need of laborers in this portion of the Lord's vineyard; we are indeed sorely tried, and it must needs be that the Master send us other laborers to help those, who are, in the sweat of their face, patiently, it is true, but sadly taxed, bearing the burden and heat of the day.

Your lives, your example, will do much toward bringing earnest souls to serve Jesus and Mary among

*Preparatory Letter to a*

the Sisters of Loretto. Your part of duty is to show yourselves verily as a beacon light to guide those youthful hearts to a safe haven with Mary at the Foot of the Cross; to direct souls tossed to and fro by the angry waves of doubt, and almost baffled by the dark, heavy clouds hovering over them, uplifted by the world, the devil and the flesh, to conceal from their eyes their true home.

To this end, Dear Sisters, that you be that star of hope to the tempest-tossed soul, that shining light on the mountain top to the bewildered traveller, do "We give thanks to God always for you all; making a remembrance of you in our prayers without ceasing." "We cease not to pray for you and to beg that you may be filled with the knowledge of His will, in all wisdom and spiritual understanding; that you may walk worthy of God in all things pleasing; being faithful in every good work and increasing in the knowledge of God; in whom we have redemption through his blood, the remission of sins."

"Put ye on therefore, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience; bearing with one another and forgiving one another; even as the Lord hath forgiven you, so do you. But above all things have charity, which is the bond of perfection."

"Charity is patient, is kind; charity envieth not, dealeth not perversely, is not puffed up, is not provoked to anger, thinketh no evil."

### *Brief History of Loretto.*

How beautiful those instructions of the inspired Apostle to us! How encouraging! How diligently we should strive to make our lives correspond to those divine counsels! For "What things soever were written, were written for our instruction; that through patience and the comfort of the Scriptures we might have hope. Now, the God of patience and comfort grant you to be of one mind, one towards another, according to Jesus Christ. That with one mind, with one mouth, you may glorify God and the Father of our Lord Jesus Christ."

Moreover let your prayers as incense ascend day by day to the throne of Mercy to obtain through a means, the Son of God Himself has given us, whereby to obtain favors from His heavenly Father, prayer through Jesus Christ; "until now you have asked nothing in my name, ask in my name and it will be given you." We need workers, we are in great want of vocations for the Society, not only to meet the pressing daily demands upon us, to send forth our indefatigable workers into distant and unyielding fields, but even more to fill up the gaps that are being made in our ranks every day from one cause or another. "The harvest is indeed ripe but the laborers are wanting."

Whenever you can, speak a kind word to a soul you think would please God in your midst, one you feel would prove a generous, trusted "Friend of Mary

*Preparatory Letter to a Brief History of Loretto.*

at the Foot of the Cross." Again then, Dear Sisters, "I give thanks to my God always for you for the grace of God that is given you in Jesus Christ; that in all things you are made rich in Him, in every word, and in all knowledge; so that nothing is wanting to you in any grace, waiting for the manifestation of Our Lord Jesus Christ; who also will confirm you unto the end without crime, in the day of the coming of Our Lord Jesus Christ."

Encouraged by this help from on high, and cheered by the promises made you by Jesus Himself, I exhort you, Dear Sisters, to be faithful in all things; true to the inspirations of divine grace; fruitful in every good work; vigilant in the exact observance of your rules, and a complete correspondence to your holy calling, that by prayer and Christian example of pious lives you may draw by the odor of your sanctity souls to Jesus Christ and zealous co-laborers unto the "Friends of Mary at the Foot of the Cross."

Your most sincere and devoted servant in Jesus Christ,

C. J. O'CONNELL,

Ecclesiastical Superior.

Feast of All Saints.

BARDSTOWN, KY., Nov. 1, 1892.

*“The glorious fruitfulness of our Mother, the Church, rejoices and exults in them; and the more she entwines of these lilies in her crown, the deeper her joy, the more intense her exultation.”—St. Cyprian, speaking of virgins.*





# *Brief History of Loretto*





### *Brief History of Loretto.*

#### SISTERS OF LORETTO OR FRIENDS OF MARY AT THE FOOT OF THE CROSS :

The ways of Divine Providence are indeed wonderful. Out of suffering and persecution comes good. It is not in the lifetime of one man, and but seldom in one century, that these designs of Providence develop themselves. The ancient Fathers were accustomed to assign as the real cause of the growth and diffusion of the Roman Empire, that God wished by this to prepare a means for the more easy diffusion of the Gospel, and those men who, under the invocation of Jupiter, carried the Roman eagles to the utmost bounds of the earth, were, in all probability, only the forerunners of the Gospel, opening up the path, preparing the links by which the Gospel of Jesus Christ might be transmitted to the most distant lands.

Thus even Roman Paganism, before its mighty sway was broken by the advent of "The Humble Nazarene," contributed in the providence of God, without any design for good on the part of the actors, to the end God had in view in sending the Redeemer.

Every uprising of nature against grace has, in the whole history of the Church, been frustrated by the all-powerful Ruler of mankind; so that there is not, in the annals of the Church, a single instance of infidelity in any nation that has not been counter-balanced by the blessings that came to another.

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The eighteenth century will ever be remarkable in the annals of history for the French Revolution, which exhibited to mankind the most bloody tragedy, that since the creation was ever acted in any civilized nation. It was a most powerful movement to dethrone God and place in His stead, Reason deified; a sacrilegious usurpation of every thing holy to unbridled passions. The French Revolution was, indeed, a strong effort to make void the promise of Christ to His Church: "Against thee the gates of hell shall not prevail." But that terrible scourge prevailed not; and when human power, arrayed against God, had spent its force, the "Chaste Bride of Christ" still continued to fulfill her commission: "Teach all nations, and behold I am with you to the consummation of the world." The result of the whole movement was that, it sent into ripened harvests persecuted confessors to reap richer fruit than that which grew at home.

One of the countries which felt most strongly the hand of the persecutor, during that uprising of men against God, was Catholic Belgium. Her priests were driven broadcast; her people left without spiritual succor.

Among the many who had to abandon their parishes was Rev. Charles Nerinckx, pastor of Everberg-Meerbeke, in the province of Brabant. This truly wonderful man of God was born on the 2d day

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of October, in the year 1761, at Herffelingen, in the province of Brabant, Belgium. The father and mother of Charles Nerinckx were persons of most excellent parts; they were distinguished for their many Christian virtues, their solid piety and their staunch devotion to all the interests of Holy Mother Church.

Those devout parents placed their young boy Charles, at an early age, in the elementary school at Ninove to begin his studies. Here, in his most tender years, the young Charles gave marked signs of great piety and of unusual talent.

When but thirteen years old his ever vigilant parents removed him to the College of Geel, in the province of Kempen, where he prosecuted with signal ability his classical course, and was afterwards sent to the University of Louvain, where he made a thorough study of philosophy.

In all those years of his boyhood and young manhood Charles Nerinckx sought in prayer to know the will of God concerning his vocation. Feeling that God wished him to become one of His anointed he entered the Seminary of Mechlin, in the year 1781, to pursue the study of Theology.

In 1785 he was ordained a priest and was made vicar of the Metropolitan parish at St. Rumoldus Mechlin.

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The Rectory of Everberg-Meerbeke having become vacant the Rev. Charles Nerinckx was chosen to fill the vacancy.

Here he endeared himself to his entire flock, laboring among them day and night. He never tired.

It was from this field of arduous work that, to escape death at the hands of the revolutionists, he was forced to take flight in the years 1797 within the hospital at Terremonde, which was under the charge of hospitalier Nuns, of whom his aunt was superioress.

Here he remained for seven years. He acted as chaplain to the Sisters. Often he revisited, under the cover of the night, his flock at Meerbeke to console them, to assist them for death, and all this at the risk of his own life. But being a man of God, he put his whole trust in Divine Providence, and went bravely about the work of his Heavenly Father.

When the strength of the Revolution was well nigh broken, Father Charles Nerinckx resolved to leave Belgium and spend his remaining years upon the American mission where the Lord's laborers were very few indeed.

To show what he did for religion, when in exile, by the foundation of "The Friends of Mary at the Foot of the Cross," and to show by the work and growth of this society, that Providence turns evil into good, is the purpose of these pages.

The Rev. Charles Nerinckx applied by letter of November 20, 1803, to Bishop Carroll, of Baltimore,

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who ruled the Church in a land "where there was no oppression, no pitiful exactions of petty tyranny; a land free from the odious soldier at every corner; where no curse causeless did fall, and no blight worse than plague and pestilence, did descend amidst the pure dews of heaven; because that there was Liberty—upon all the green hills, and amidst all the peaceful valleys—Liberty, the wall of fire around the humblest home, the crown of glory, studded with her ever-blazing stars upon the proudest mansion!"

Now, civil and religious liberty is the greatest material blessing. But there is a nobler freedom—a freedom from vice, from evil, from passion—from every bondage of the soul—to secure which Catholicity is ever at work. As the anointed of the Lord, Father Nerinckx had at heart the design of aiding the people of this glorious Republic to walk in the only true freedom—the freedom of the sons of God. He realized as fully as any missionary who ever came to our shores the import of the beautiful contrast: "If the sun were a ball of purest gold, the moon a diamond, and every star a ruby, they would all be infinitely below the value of one soul." In his own words, the motives which led this missionary to undertake the voyage to America, were:

"The not unreasonable hope of promoting the glory of God under this severe menace. 'Woe to me, if I have not preached the Gospel.' The inclination of the American people toward the Catholic



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religion, and the want of priests. And, finally, the urgent opportunity of paying my debt of ten thousand talents. A dignified sinner in my own land, which abounds in advantages, I almost despaired of doing real penance and making due satisfaction. Hence, I concluded that I had to endure unavoidable toils and sorrows."

The missionary filled with these noble sentiments received from Bishop Carroll a letter accepting his proffer of services on the American mission. He, accordingly, set sail from Amsterdam for Baltimore, where he arrived November 14, 1804. At that period of the American Church, a vast spiritual territory lay fallow:

"The cold wind sweeps the barren fields,  
And whistles through the withered grass;  
The humble earth no fragrance yields,  
And days grow chiller as they pass."

That sad poetical picture is about to be changed.

The illustrious prelate, whose jurisdiction embraces all Catholics within the United States, was ever on the alert to supply all his subjects with pious, zealous priests. Kentucky was in those days, a very remote quarter. To this region, in which dwelt some Catholics who had mainly branched out from Maryland, the good bishop resolved now, that he had an accession to his clergy, to send Father Nerinckx. The abandoned state of the mission, its hardships and poverty, were the strongest incentives which Bishop

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Carroll could hold out to Father Nerinckx, who eagerly accepted the proffered appointment.

After some preliminary preparation he traveled on by slow stages to his field of labor, where he arrived at the home of Rev. Stephen Badin, the only priest in Kentucky, on the 18th July 1805.

Here it devolves upon us to relate, though briefly, some of the many labors of this zealous servant of God upon his mission in the new world. For this I can do no better than to give the history of this period of his life, in the language of the saintly Bishop Flaget, the venerable Ecclesiastical Superior of Father Charles Nerinckx:

"During a considerable time, he had to serve alone with the Rev. M. Badin,—who well deserves the title of founder of this Diocese—the several congregations of this immense region. The continued travelling which Mr. Nerinckx was obliged to undergo, at all seasons of the year, and exposed to every inconvenience, would have terrified the most enterprising pioneer. As, at the time of his arrival, there were but one or two churches built, and the Catholics were scattered through the country, he went about from settlement to settlement, celebrating the holy mysteries from house to house—hearing confessions every morning, and obliged to fast almost every day in the year. His instructions were extremely simple, and quite to the point. God alone can estimate the great fruit which they produced in all descriptions of persons.

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"Feeling greatly the inconvenience which arose from celebrating the divine mysteries in rooms devoted to every worldly purpose, he did his best to inspire all Catholics whom he used to visit, with a zeal for constructing churches, and endowing them with lands for the support of pastors. His exertions, in this respect, were crowned with perfect success. The Catholic Church of Kentucky has acquired much land, which is worth very little at present, but which will one day have considerable value. We count ten churches built solely by his exertions; also six convents of Nuns, and as many oratories. He made two journeys to Europe in order to procure the means necessary for those great works; and the valuables which he procured exceeded the amount of \$15,000. This aid was principally drawn from religious Flanders.

"The attempt of death to snatch Mr. Nerinckx from us has been ineffectual, for he still lives among us in his works, and the monuments of the zeal of my virtuous friend are so multiplied in my Diocese, and his generous self-devotion so well appreciated, that his name, and that of his beneficent country, are embalmed in the memory of my flock.

"Nothing could exceed the devotion of Mr. Nerinckx to the Holy Sacrament of our Altars; in this respect, he was a model for every clergyman. He had also great filial piety to Mary, the Mother of Jesus, and he desired to excite this affection for the

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Mother of our Saviour in all those with whom he had any intercourse. He admired her spirit of patient love and resignation in sufferings, especially when she beheld her dearly beloved—her Creator and her Son—upon the Cross, at the foot of which she was weeping. Often did the pious ejaculation, which he was in the habit of teaching to others, escape from his own lips: ‘O! suffering Jesus! O! sorrowful Mary!’ In all the churches which he attended, he established the Society of the Holy Rosary and the Confraternity and Sisterhood of the Scapular, and almost all the Catholics of his congregations are still enrolled in one or more of those pious societies.”

Touching the death of good Father Nerinckx, the holy Bishop writes: “Mr. Nerinckx was, I trust in the eye of God, ripe for heaven; and his Lord saw that it was time to bestow upon his faithful servant the recompense of his labors. He had the use of his reason to the last, and edified all who saw him by his piety and patience. On the ninth day of his sickness, about nine in the morning, he received the Holy Viaticum and Extreme Unction, after having made his confession; and about five in the evening, he breathed out his pure soul to return to its Creator, with entire resignation, and without a struggle.”

The remains of the Saintly Founder of the Loretines were translated from Missouri to Loretto, Ky., the mother house of the “Friends of Mary at the Foot of the Cross,” in the year A. D. 1833.

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A suitable monument was erected over his grave. It was built of brick, covered with a plain oak plank, painted and sanded in imitation of stone and surmounted by a large urn. This monument, which was at that date, a splendid tribute from the Sisters, struggling against almost want for the every day needs of life, to their well-beloved Father, has since been replaced by a marble monument, the base of which is a parallelogram, about six feet long and three feet wide. Upon the slab surmounting the monument is a white cross, and immediately below it these words of Holy Scripture:

BLESSED ARE THE DEAD WHO  
DIE IN THE LORD.

—Rev. 14:13.

On the different sides we find the following most appropriate inscriptions:

On the slab to the north—

LORETTO'S MITE  
OF  
ESTEEM AND VENERATION  
FOR ITS FOUNDER.

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DO NOT FORSAKE  
PROVIDENCE,  
AND HE WILL NEVER  
FORSAKE YOU.—C. N.

*of Loretto.*

On the south side—

REQUIESCAT

IN PACE.

PRECIOUS IN THE SIGHT OF THE  
LORD, IS THE DEATH OF HIS SAINTS.

—Ps. 115.

On the east side—

MR. NERINCKX

CAME TO KENTUCKY IN 1805, AND DEVOTED HIMSELF  
ZEALOUSLY TO THAT LABORIOUS MISSION, DURING  
WHICH TIME, HE WAS NOMINATED TO THE DIOCESE  
OF NEW ORLEANS. BUT HE REFUSED THAT DIG-  
NITY, AND IN 1812, HE, WITH THE APPROBATION  
OF THE HOLY SEE, INSTITUTED THE LORETTINES,  
OR FRIENDS OF MARY, AND DIED IN PERFORMING  
THE VISITATION OF THE ORDER AT STE. GENE-  
VIEVE, MISSOURI, AGED SIXTY-THREE.

On the west side—

IN MEMORY OF

REV. CHARLES NERINCKX,

A NATIVE OF FLANDERS, WHO DIED AUGUST 12, 1824,  
IN MISSOURI. HIS REMAINS WERE TRANSLATED  
TO KENTUCKY IN 1833, BY BROTHER CHARLES  
GILBERT, AT THE REQUEST OF THE LORETTO  
SOCIETY, AND INTERRED AT THIS PLACE BY RIGHT  
REV. BISHOP FLAGET, AND THE REV. G. J. CHAB-  
RAT, SUPERIOR OF THE SOCIETY.

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It is not the purpose of these pages to view in full the missionary work of Father Nerinckx. Suffice it to say, he found ample scope for his zeal in the wilds of Kentucky. In a vast, unformed field of labor, his was a work of organization. He had before him the accumulated experience of centuries to guide him in the choice of means to extend God's Kingdom. Having come from a continent where irreligion was rampant through infidel teachings, we can readily understand how he formed the project of supplying a Christian education to the children of his mission. The Catholic educational institutions of Europe, in which he himself had been bred, guided him in deciding that for the permanent good of Catholicity the children must have a combined religious and secular training. He well knew the import of the text of the Gospel: "Suffer little children to come unto me." He knew full well the truth of the Catholic arguments on the subject of education. The infant mind is a blank, unoccupied with ideas of any sort, religious or irreligious, until lessons are inculcated by precept and example. Now, Holy Writ assures us, and daily experience confirms the words of Incarnate Truth, that a man is more inclined toward evil than good. If, therefore, the child is left to his natural inclination, society can expect nothing but a mere animal when he arrives at natural growth. So, also, if secular education only is imparted to the child, when man-

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hood is attained, he will not be formed in his whole being. He is a being on whom moral obligations rest, and these he cannot satisfy unless religion enables and dignifies man, imparting to him mental culture, combined with the strictest integrity and the proper exercise of the affections, and impresses upon him at all times and upon all occasions the duty of submitting cheerfully to the will of God. This is the business of religion and what business can be compared with it in holiness and loftiness of purpose?

Having ascertained the necessity of a combined religious and secular education, the next question with the zealous missionary was: how can I supply it? The answer came in the readiness of several young women to engage in the work. Father Nerinckx then resolved upon the foundation of a religious society of women to carry on his projected work on behalf of the young of his extensive charge. It is to the glory of the Catholic Church that she has ever understood woman's position in society, and places her in her natural sphere—the sphere of guidance. Woman sows, as in vases of earth, the seeds of plants that shall sometime give to heaven the fragrance of their blossom, and whose fruit shall be as a rosary of angelic deeds, that noblest offering that she can make through the ever-ascending and expanding souls of children to their God.

Philosophers tell us in their speculations, that we cannot lift a finger without moving the distant



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spheres. This saying is well illustrated in the work (as we shall see before these pages close) begun by Father Nerinckx when he banded in a religious society Misses Mary Rhodes, Christina Stuart, Nancy Havern, Nellie Morgan and Ann Rhodes, to teach, under his direction, the little girls in the neighboring parishes.

And why were these formed into a religious society? For their own sanctification and the good of society, as the following instruction, delivered to the postulants above mentioned, by Father Nerinckx, on the occasion when he, with holy pride, brought to them Bishop Flaget's approbation of their design, will show:

In their silent hours, in their labors and their devotions, the members of the community shall try to keep their minds in a state of contemplation on the sufferings of Jesus and the sorrows of Mary, his blessed Mother. The grand object of the society will be "the glory of God, the sanctification of their own souls, and the salvation of their neighbors, by instructing females." These three intentions are to be in all cases, the leading motive in all their labors, teachings, mortifications, and meritorious works. They shall call each other Sister and by name. A religious dress or uniform shall be adopted. Silence shall be kept all day, except during the recreation following the three meals, and prayers shall be said

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in common at fixed hours during the day. He also exhorted them to great vigilance in the tuition and government of their pupils, a great zeal in teaching them their prayers and catechism, and a motherly care in forming their manners and morals. And at the same time he stated that as religious they should have their characteristic name: The Friends of Mary at the Foot of the Cross.

Yet another question may be asked here. Why were these, in the religious life, bound to the observance of the Evangelical Counsels of Poverty, Chastity and Obedience? For many reasons. They voluntarily took upon themselves the observance of Poverty because, first, according to Climacus, "it is a riddance of worldly cares; a passage to God, without let or hindrance; it freeth us from the sorrows of this transitory life; and enableth us to perform the commandments of God with perfection."

Secondly, St. Bonaventure argues that, as covetousness is the foundation of Babylon, as St. Augustine calls it, so on the other hand Poverty is to be esteemed in every deed, the ground work of all evangelical perfection; we being thereby conformed to Our Saviour and Law Giver, who, when He drew the model of the New Jerusalem, descending from heaven, began with this virtue as the foundation of the rest, sayng: "Blessed are the poor in spirit for theirs is the kingdom of heaven." And it is not without special

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cause, that for the most part, He promises a reward for other virtues after this life; but for Poverty He appoints presently the kingdom of heaven; either because the hope thereof is so sure or so free from hazard, as if it were in our own present power and command; or because it is so free from all worldly care, that in this very life it gives a foretaste and earnest of the felicity we shall hereafter enjoy.

And S. John Chrysostom affirms: "A Christian is more glorious in poverty than in riches. How can that be? Because it keeps one from swelling pride; he that is poor cannot be lofty, but rather obedient, modest, meek, wise; but he that has much wealth, has many things which hinder him from well doing."

The strongest and most efficacious means whereby to arrest the cupidity of the world, is the example of voluntary destitution; the very practical preaching of holy poverty. Thus, the Capuchin with his bare head exposed to the burning sun; the Carmelite friar, with his bleeding feet exposed to the bitter frosts and snows of winter and the biting winds of Borealis; the poor Clare or the holy Trappist at hard labor, earning in the sweat of their face not only the scant morsel of bread for the day, but more the promised crown of immortality and the kingdom of heaven, for unto "the poor in spirit is the kingdom of heaven;" in fine the Friends of Mary at the Foot of the Cross, as in poverty and want they sought first God's King-

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dom by laboring to instruct the poor unto justice and piety, are striking examples of the effects of the words of Christ, "give up all and follow me." From His Cross Jesus bade them be poor, and they answered by making the vow of poverty.

But let us learn from the lips of the Divine Teacher Jesus the value of the practice of this Counsel of holy poverty: "And behold one came and said to him: Good Master, what shall I do to have life everlasting? Who said to him \* \* \* If thou wilt enter into life, keep the commandments \* \* \* The young man said to him: All these have I kept from my youth, what is yet wanting to me? Jesus said to him: If thou wilt be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come follow me." Peter answering, said to him: Behold we have left all things, and have followed thee; what therefore shall we have? And Jesus said to him: Amen I say to you, that you, who have followed me, in the regeneration, when the Son of Man shall sit on the seat of his Majesty, you also shall sit on twelve seats judging the twelve tribes of Israel. And every one that hath left house, or brethren, or father, or mother, or lands for my name's sake, and for the Gospel, shall receive a hundredfold and shall possess life everlasting."

They vowed Chastity, because according to the royal psalmist: "Virgins shall be brought to the

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king; they shall be brought in joy and exultation." On which text St. Chrysostom offers this comment: "A virgin crucified, and free from present things, walks above the cares of this life, and having her eyes daily fixed on heaven, is fed with gladness of spirit and rejoices with exultation."

"So dear to heaven is saintly Chastity,  
That when a soul is found sincerely so,  
A thousand liv'ried angels lackey her,  
Driving far off each thing of sin and guilt;  
And in clear stream and solemn vision  
Tell her of things that no gross ear can hear.  
Till oft converse with heavenly habitants,  
Begins to cast a beam on the outward shape,  
The unspotted temple of the mind,  
And turns it by degrees to the soul's essence  
Till all be made immortal."

St. Basil writes: "Virginity is a rare and excellent thing; and to comprehend it in a word, it maketh a man most like to the incorruptible God. It proceedeth not from body to the soul; but being properly in the soul, by the integrity thereof, a thing most precious, our bodies are also preserved entire. The soul receiving impression from the true Good, and from the desire thereof, is lifted up to that God, by the loveliness of Chastity, as by a forcible wing, and so endeavoring to serve the like, it leadeth the integrity of the body, as a handmaid to the service of the self-same Good. And so the faithful soul preserving

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itself pure and unspotted from all kinds of filth, arriveth at last to have within itself, as in the finest crystal looking glass, the similitude of God; God Himself, by His many graces infusing His glory and likeness into it, as it were by a most sweet stream of ray thereof."

In the teachings of Jesus Christ we find according to the Gospel of St. Matthew that: "All men take not this word, but they to whom it is given. He that can take, let him take it." St. Bernard says, "Chastity makes Angels of men," and St. Jerome says, "To live in the flesh without the flesh is Angelical."

St. Paul the great Apostle of the Gentiles writes that the will of God is "Your sanctification, that you should abstain from fornication. That every one of you should know how to possess his vessel in sanctification and honor. Not in the possession of lust like the Gentiles who know not God. \* \* \* For God hath not called us to uncleanness but to holiness."

And the Revelation made to St. John the beloved Apostle of Jesus, in the Apocalypse represents those who have made the vow of Chastity as singing a new Canticle. "These are they who were not defiled with women; for they are virgins. These follow the Lamb whithersoever He goeth!" And in the book of Kings we read: "These were purchased from among men, the first fruits to God and to the Lamb."

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And finally Christ Himself assures us: "Blessed are the clean of heart for they shall see God."

Jesus Christ, purity itself, has inspired the virgin soul in holy religion, with an unconquerable attraction for chastity. He has said to her: "My child I have chosen thee; for me thou shalt be chaste, chaste with an absolute chastity. And the spouse of the immaculate Lamb has replied: Yes, O God of sanctity, of purity I will be chaste, I consecrate myself in holy purity by vow to thee.

They pledged themselves to inviolable obedience because they had the assurance of Holy Writ to guide them in their choice: "Obedience is better than sacrifice; and to hearken is better than to offer the fat of rams." On which St. Gregory thus discourses: "Obedience is worthily preferred to sacrifice because in sacrifice the flesh of another thing, by obedience our own will is killed. Everyone, therefore, doth appease God, so much the sooner, by how much he curbs the pride of his own free will and slayeth himself with the sword of his commandment." Again St. Gregory says: "Obedience is the only virtue which plants all other virtues in the mind, and preserves them after they have been planted." 1. It plants them by the liberal offer of himself which man makes to God, and which moves God to be bountiful and liberal toward him; for God who cannot suffer Himself to be outdone in generosity and love, is sure to

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give such a man all spiritual graces, and finally Himself. 2. It plants other virtues in the mind for the practice of obedience all must necessarily be practiced. In subjecting ourselves to God, through another human being to whom we are equal by nature, and in other respects better, we practice humility in a higher degree; by putting up with things hard and contrary to our will and inclination, we practice patience; reverencing God, whom we see not in man, whom we behold, we practice Faith; and acknowledging in man the care and providence of the Almighty, we practice hope; but most of all charity, and in a difficult action too, by preferring the will of God to our own. Obedience preserves both itself and the other virtues which accompany it, for it trusts not, nor attributes anything to itself, but casts itself wholly into the hands of God. If the enemy dare make an attempt upon us, it belongs to God, whose we are, to fight for us or to give us strength to withstand the assault. The spirit of independence, which is characteristic of our age and our times breathes everywhere. It is felt in the family, destroying its harmony, driving away its peace and happiness. It is felt in the workshop where it breaks up that connection of paternal command and child-like obedience, which constituted the very life and charm of Christian workshops. It is felt in the Church among almost all its members, indeed it awakens in the heart of the priest



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who preaches obedience, certain inclinations to revolt which virtue alone may overcome, which nevertheless pride will sometimes cause to break its bounds to the disedification of the faithful. And must I go further? Why not speak it out? Do we not now and then find it in the asylum of humility itself in the Convent, which should be the very sanctuary of obedience? St. Gregory says: "The exercises of the obedient are sacrifices, for while we are obedient to men for God, we overcome the proud spirit. With other virtues we fight against devils, by obedience we vanquish them." And Jesus admonishes us to be "obedient unto death, even the death of the Cross." And again, "My meat," He says, "is to do the will of my Father." And in teaching us how to pray He bids us to be obedient to our Father in heaven as the blessed themselves are subject to Him. "Thy will be done on earth as it is in heaven."

The foregoing are reasons sufficient for the profession of the three Evangelical counsels, of Poverty, Chastity and Obedience.

The organization of the volunteer teachers whom we have mentioned in a religious community was effected in the year 1812. The name "Loretto" was given to the house founded by the Sisters, whence originated the appellation of "Lorettones," by which the Sisters are generally known.

Thus organized, the work of the "Friends of Mary at the Foot of the Cross" began in extreme

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poverty. But poverty is not a stifling condition to any undertaking; it is a stimulating circumstance. "Poverty is the nurse of manly energy and heaven-climbing thoughts, attended by love and faith and hope, around whose steps the mountain breezes blow, and from whose countenance all the virtues gather strength." The poet Fenton, thus expresses the advantages of poverty:

"O blissful poverty!

Nature, too partial, to thy lot assigns

Health, freedom, innocence and downy peace,

Her real goods."

The only word of the quotation not applicable to the Friends of Mary at the Foot of the Cross, is "downy"; theirs is always a straw mattress, but on that not luxuriant couch they enjoy "peace, nature's real good."

Here is a truthful recital of the Sisters' early circumstances: Though industrious and always occupied, they had, at first, barely enough on which to exist. Their boarders paid only \$32 a year, and many of them being poor orphans, paid nothing at all for either board, tuition or clothing. During the first years the breakfast consisted of bread and vegetable soup or rye coffee, served in tin cups; supper of bread and milk or sage-tea, without either meat or butter; dinner was dished up in tin plates, and consisted of one kind of meat, when they could get it, and veg-

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etables; pious reading during meals was the only dessert allowed, unless some neighbor's charity afforded them the luxury of fruit. The beds were a shakedown of straw on the bare floor, without either sheet or pillow. The Sisters were too poor to get any.

And yet in the midst of this Bethlehem poverty the good souls were happy and contented; they rejoiced because enabled to suffer in union with the suffering Jesus and the sorrowful Mary. Their dear and cheerful voices re-echoed in the woods, at morning and evening before and after school, they joyfully sang the praises of God and His beloved Mother, which, borne on the winds, reached many a worldly ear that had been listening, perhaps that very day, to some slanderous tale of profane scorn. For, indeed, the Sisters had their share of contempt which the world professes for all that is noble and pure.

Protected by Providence in Whom they placed all their trust, the Sisterhood surmounted every obstacle that beset the initiation of their work. Like the sturdy oak, which grows not rapidly, but sinks every root deep in the ground, their work was solidly and permanently established. Four years after its inception, that is, in 1816, Bishop Flaget, in a letter addressed to the founder, pronounces the institution a success, and declares the good Sisters of Loretto are his joy. Applications for admission into the society came pouring in from every direction, in consequence

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of which, it was thought that after Easter of that year they would have more subjects than the house could accommodate or support. Thus are the words of the Royal Psalmist verified in the foundation: "Thou wilt bless the crown of the year of thy beginning, the fairness of the desert, and the hillocks shall be girt with exultation."

The number of Sisters had now increased to twenty-six. This strength justified the establishment of a branch house. A separate community was, accordingly, established at Holy Mary's under the name of Calvary, June 10, 1816. A second was erected on Pottinger's Creek, in March, 1818, and was called Gethsemane, in memory of the agony of our Lord in the garden.

Since then branch after branch has gone forth from the mother house, so that now the Friends of Mary at the Foot of the Cross are one of the most widespread of the religious societies of our land; they are also one of the most successful in the work of female education.

Like the "Star of Empire," so did the Star of Loretto move ever westward, until from the birth-place of the Society, among the verdant hills of Kentucky, a small colony was planted upon the Pacific coast. The Mother house of the Society still nestles among the grand old hills of Marion county, but for the convenience of the western province novitiates have been established in Kansas and New Mexico.

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Few, indeed, now remain who can recall their school days in the primitive log cabin, but each year that has passed since the little school was opened on Hardin's Creek has seen a host of pupils issuing from the increasing number of schools conducted by the Sisters of Loretto, making the world better and brighter for their coming, evincing throughout their lives a strong spirit of piety, and abiding love and reverence for the instructors of their early years.

Striking, indeed, would seem the contrast if some honest settler could now pass by, who long ago was wont to look upon the hewn-log monastery with a reverent eye and behold the array of substantial buildings, the spacious and even stately new Academy that towers in their midst and proclaims to-day the rapid strides made by that body of religious teachers called Lorettnines, or Friends of Mary at the Foot of the Cross. Remote from central city life though it is, Loretto Academy is provided with all modern conveniences suitable to such an institution, and for educational purposes competent judges assert that the building is one of the most perfect of its kind in the State.

Almighty God seems especially to have reared up the Lorettnines to diffuse Christian education in newly formed dioceses—to be handmaids of religion in regions where self-sacrifice and indomitable perseverance are essential qualities. They accompanied

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Bishop Lamy into the far west, "where in his pride the stoic Indian dies." They have been pioneers in many a Western hamlet, and it is only by proficiency and a love for God's work that they have accomplished the marvelous results which now place them in the van of religious instructresses in the West.

We find them, to-day, in many of the Western countries, in Texas, Arizona, Kansas, Colorado, and New Mexico. They have many homes in Missouri and Kentucky, and are also established in Alabama. They prospered beyond all human expectations in those most distant and at the same time trying missions. In New Mexico, for instance, besides the house of Santa Fe, the Convent of Our Lady of Light, which was the first of the Society in that remote mission, and to which now is attached a novitiate, we find the following new establishments :

The Convent of St. Joseph in Taos, established in 1853. The Convent of the Annunciation in Mora, founded in 1854. In the same year was erected the Convent of the Immaculate Conception in Las Vegas. In 1870 the Visitation Academy was established at Las Cruces. The Convent of Our Lady of the Sacred Heart was built in 1875 in Bernalillo. In 1879 the Convent of Mount Carmel was established in Socorro.

Thus it is we find the Loretines multiplying the number of their convents upon all their missions spreading everywhere the light of the Gospel unto the

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youth committed to their fostering care, and diffusing on every side the sweet odor of the most exalted virtues.

While the Sisters of Loretto possess many a beautiful chapel throughout their different missions I cannot pass over in silence,—I feel I would do them a grave injustice if I did—the unique Chapel of Our Lady of Light, Santa Fe. This charming edifice of God was built entirely by the energy of Mother Magdalen and the good Sisters under her, who not unfrequently stinted themselves in the necessary wants of life in order to be able to erect a fit dwelling place among them for Suffering Jesus. This chapel is built of magnificent stone, with veins and arches of the purest Gothic style, and is fashioned entirely of native material. It cost about \$40,000. It is the most beautiful structure of its kind in Santa Fe, or all New Mexico. It stands a noble, a grand monument to the saintly Mother Magdalen, who still lives within the house erected by her own zeal under the very shadow of this handsome chapel, where she awaits in patience and long-suffering the call of her God to receive at His hands a mansion in heaven in return for the one she reared unto Him among men. 'Tis however, none the less a monument to all the brave hearted and pious Sisters who were Mother Magdalen's generous helpers in this noble work.

The writer himself has seen the chapel of the Sisters in Santa Fe, he offered up within its hallowed

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walls the holy Sacrifice of the Mass, and he can truthfully say that it compares favorably with the finest in the land, and indeed with very many of those in Europe.

The following lines were suggested by the death of a Sister of Loretto, Sister Alphonsa Thompson, while crossing the plains in the train of Bishop Lamy, which was attacked by Indians. They tell of the courage and virtue of the "Friends of Mary at the Foot of the Cross."

"A lonely grave on the desert plain,  
Where the howling winds and driving rain  
Chant their wild requiem over my head,  
As if I were one of their early dead—  
Here is the chosen spot for me,  
To rest my virgin purity,  
Till the bridegroom cometh to call me hence  
To be crowned in his heavenly residence.  
"Hush! a footstep over my head!  
I remember the hurried and stealthy tread,  
'Tis the savage Indian tracking the train  
That is passing across the desert plain.  
I knew by the sound of the warlike shriek,  
'Tis one of the tribe I came to seek.  
Came to this howling wilderness  
With a sister's love to redeem and bless  
Their outcast life; by no hope enticed.  
Save to win their savage souls to Christ;  
One of the tribe for whom I gave  
My life in return for this desert grave.



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"They met us passing the lonely road;  
'Ho, ho!' they cried, 'tis the white man's code;  
Let us murder and rob the pale-face crew.  
Do unto them as they also do.'  
Sick unto death with the fever's blight,  
I heard the sounds of that deadly fight.  
Visions of foul dishonor rose  
In my woman's fear and with terror froze  
My virgin blood. Too weak to fly  
From the dreadful fate, I prayed to die.  
Then my soul fulfilled my virgin vows  
And escaped to the arms of its heavenly spouse.  
"When God shall call for his martyred dead,  
From my desert grave I will lift my head."

Thousands of young females have been formed in virtue and all the solid and adorning branches of education by the Lorettes. Remembering this work, the writer in another place used the expression that the lifting of a finger moves the distant spheres. If that be true of trivial exertions, what must be the lever power of the whole being exerted with a definite purpose? These religious, by their examples, by their teachings, instill virtue into the hearts of their young charges in such a way that from generation to generation, from mother to daughter, Catholicity, with all its heaven-born influence remains to assert principles of righteousness in a land, the freest politically and religiously under heaven, but one alas! not yet as a whole, blessed with the gift of faith. There are

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those who, in the littleness of their intellect, underrate the value of moral principle. But it is the one safeguard of our Republic. There is no country that requires the moral principle to be encouraged as much as this. When this is said, it must not be understood to mean that ours is behind other countries in moral worth. It is simply meant to assert that it stands in need of the force of moral principle more than any other. As the oak of the forest, in all its strength and beauty, will receive readily and transmit through all its branches any poison that may be placed at its root, while the pile of dead wood fastened together by bonds and chains, will be insensible to the approach of corruption—so a country, where the sentiments of the people transfuse themselves into all forms and departments of government, where the sentiment of those who rule is received from the masses, requires that greater purity should be preserved among the people than in the countries whose strength lies in a governing power that is independent of and above the lower strata of society. Yes, indeed, our country needs moral principle to preserve it and this it receives from Catholic teachings so well disseminated by the “Friends of Mary at the Foot of the Cross.”

Loretto has been since the day of its foundation a beacon light to the young women of the United States, pointing out where peace, happiness and a

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career of usefulness may be found; peace and happiness in union with God; usefulness in the occupation of forming the minds of the young.

There is a momentous period in every one's life. A time when the soul stands at a crossroad inquiring within itself: whither shall I direct my steps? In what occupation can I best work out my salvation? The answer comes back: In that pursuit where you ascertain the will of God directs you. If a religious vocation is evident, a perfect pattern of the whole course is shown in the delivery of the Jews from the servitude of Egypt, and their long and laborious travels to the land of promise. On which St. Bernard discourses: "These people were brought out of Egypt (or trouble and oppression as the word implies), here a man is drawn out of the world; there Pharoah, here the devil, is vanquished; there Pharoah's chariots are overturned, here carnal and secular desires, which war against the soul, are overthrown, they in the waves, these in tears; they are brackish, these are bitter; and I verily think that when the devil happens upon such a soul, they cry out, LET US FLY ISRAEL, BECAUSE GOD FIGHTETH FOR THEM. To serve the world is in very deed a harder servitude, and a more cruel slavery than that of Pharoah; for it is not the body that is held captive, but the soul, whose thralldom is much more lamentable. Nothing can be more base than to be a slave

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to sin and the devil; nothing more vain than to serve the world. For when the people bestow their whole time and all their labors and thoughts upon heaping up honors, and riches, they handle nothing day and night but earth; their hearts, their thoughts, their cares are set upon nothing but earth; for all these are earthly things, and indeed nothing but earth. And if a man moved by Divine instinct, try to withdraw himself from the vile servitude, with what fierceness does not the cruel Pharoah, the world set upon him? But God who calls us out of Egypt to offer a perpetual sacrifice to Him in the desert fights for us as if the cause were not ours but His own, and generally punishes most severely such as dare attempt to impede our progress, as He did Pharoah; and not without great reason. For what greater wrong can anyone offer to God, than to take away His spouse, to profane His temple, to raze and demolish the workmanship of which he makes the greatest account? What greater damage can a man do to his neighbor, or, what has anyone more precious wherein to suffer?

For who knows not in what manner the religious vocation reveals itself to a young soul still pure in life, and even now most worthy and great through her holy and lofty desires? It comes in some instances as a whisper from God, and is one of those wonderful longings, by which the virgin heart seeks that which is grandest and most beautiful before God and man;

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in one word, it comes in a strong wish of true Christian sacrifice. The angels regard with admiration the strong, generous soul, who tears herself from all that she holds most dear on earth, to bound, as it were, towards what is most holy and grand. She has not yet contemplated the wondrous works of the hand of God in the cold winds, the biting frosts, the ice, the snows of twenty winters; scarcely has the curtain risen upon the twentieth summer of the drama of her life, revealing nature in all its splendor, with its bright, rippling streams and cheery babbling brooks, with its myriads of gay songsters filling the air with sweet melody; she has just entered into the spring-time of life when it is hers to breathe all its perfumes; gather all its flowers; garland her brow with its lilies and roses, when drawn by the inward voice of God in her soul, she turns from the withering beauties of earth to the everlasting grandeur of heaven, and with Mary at the Foot of the Cross consecrates herself to God at the altar of heroic immolation.

St. Jerome writing to Eustochia, who had shut herself up in the famous monastery of Bethlehem said: Our God hath delivered thee from the cares of this world, that forsaketh the straws and bricks of Egypt, thou mayest follow Moses through the desert, and enter into the land of promise. Let nobody hinder thee, neither mother nor sister, let them fear the scourge of Pharoah, who because he would not

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let the people of God go to worship God, suffered those things which are written. But God is not quick in punishing those who oppose, but much more ready to assist the religious themselves, and to bring them out with a powerful hand and mighty arms: and if needs be, He divides the sea before them, dries up the waves, and breaking through all obstructions, brings them out of Egypt, singing, that is joyful, and with a light heart, and giving thanks to Him that "CAST THE HORSE AND RIDER INTO THE SEA." This is that joyful canticle that the same saint, speaking to his brethren, describes in these words: "Reflect upon that which you yourselves have experienced in the victory wherein your faith hath overcome the world: in the going out of the lake of misery, and the dregs of dirt, you have also sung a new canticle to our Lord, who hath wrought wonders. Again when he first gave you to settle your feet upon this rock, and directed your steps, I imagine, that then also for the newness of life bestowed upon you, a new canticle was put into your mouth. A song unto our Lord.

To all such as the Loretines God promises: "They who instruct others unto justice, shall shine as stars for all eternity."

## APPENDIX.

### CHAPTER XIV—(CONSTITUTION.)

#### OF DAILY OBSERVANCES.

1. The exact performance of the duties, which are to be fulfilled ever day by the members of the Society, is one of the most efficacious means they have to sanctify themselves, and advance in that perfection, which is the fundamental obligation of their state of life.

2. That those duties may be more easily animated by a true spirit of faith, let all the members consider the ringing of the bell, whenever it is rung for their common exercises, as the manifestation of the will of God; and, as much as possible, let them, through the desire of obeying His call, immediately leave what they are doing, and repair to the place to which they are called.

3. With the same view they are exhorted whenever the clock strikes, to place themselves in spirit at the foot of the cross, raise their hearts to God and repeat within themselves the Standard of the Society: "Oh! Suffering Jesus! Oh! Sorrowful Mary!"

4. The following exercises shall be performed in common at the hours here specified:

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### DAILY ROUTINE OF RELIGIOUS EXERCISES.

During seven months of the year, from the first day of April to the first of November.

4:30—Rising, Ablution, Making of Beds.

5:00—Morning Prayers, Meditation, the Angelus.

6:00—Hearing Mass.

7:00—Breakfast. After breakfast visit to the Blessed Sacrament, Scapular Prayers, seven Our Fathers and seven Hail Marys, the Memorare and one Our Father and Hail Mary.

12:00—Particular Examen before the Blessed Sacrament, the Angelus.

12:16—Dinner. After dinner a visit to the Blessed Sacrament, and (with arms extended) five Our Fathers and five Hail Marys, in honor of the five most precious wounds of our Crucified Saviour, then two Our Fathers and two Hail Marys for the Bishop and Clergy of the Diocese, and De Profundis for the souls in Purgatory. After this recreation until 1:30 o'clock.

3:00—Beads of the Agony, after which are said, on Mondays and Wednesdays, the short Rosary of the Blessed Virgin; on Tuesdays and Thursdays, the Rosary of the Holy Name of Jesus; on Fridays, Saturdays and Sundays, the Rosary of the Blessed Virgin.

6:00—Supper. Visit to the Blessed Sacrament, three Our Fathers and three Hail Marys that only worthy members should ever be admitted into the Society, and one Our Father and Hail Mary for Benefactors; the Angelus.

7:00—Recreation; excepting in Lent and on all Fridays.

8:00—Spiritual Reading in Community.



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8:30—Evening Prayers, General Examen, Reading of subject of Meditation for following morning.

9:00—Hour for retiring. All the Sisters should be in bed a quarter past nine.

Every Thursday in the year the Sisters spend an hour in adoration before the Blessed Sacrament, from 3 o'clock till 4 p. m. The usual Rosary is said after this adoration.

During those hours of the day which are not devoted to specified exercises, the Sisters apply themselves to the duties of their respective employments—either in the class room or in the domestic departments.

From the first of November to the first of April Rising at 5:00 o'clock; Morning Prayers at 5:30; Breakfast at 7:30; the other exercises as above.

O Loretto Sisters, let Loretto be Loretto forever. Loretto houses, Loretto habit, Loretto labors, Loretto hardships, Loretto Sisters, Loretto scholars.

Adhere to the Tree that Mary planted there, stand by the Cross that Mary raised there. Stick to the walls that Mary built there; love the habit that Mary granted there. Like what she would like; do what she will bless. Friends of Mary, oh sweet, oh blessed name. Be not unworthy of it, do not degenerate from this glorious title. (C. N.)

JESUS. MARY. JOSEPH.

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